THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the Missionary.

To my Mother.

My mother! many a burning word
Would not suffice the love to tell
With which my inmost soul is stirr'd,
As thoughts of thee my bosom swell;
But better I should ill express
The passion thus, than leave untold
The glow of filial tenderness
Which never in my heart grows cold.

Oft as I muse o'er all the wrong,
The silent grief, the secret pain,
My froward youth has caused, I long
To live my childhood o'er again:
And yet they were not all in vain—
The lessons which thy love then taught;
Nor always has it dormant lain,
The fire from thine example caught.

And now, as feelings all divine,
With deepest power my spirit touch,
I feel as if some prayer of thine,
My Mother! were availing much:
And thus availing more and more,
Oh, be it thine, at last, to see
The hopes with which thy heart runs o'er
In fondest hour, fulfill'd in me! C.

THE CHURCHMAN.

From the Birmingham Catholic Magazine.

DR. LINGARD ON PROTESTANT ORDINATIONS.

To the Editors of the Catholic Magazine.

GENTLEMEN,—I send you a continuation of my remarks on the consecration of archbishop Parker, with a request that you will insert it in your forthcoming number. It is the last communication with which you will be troubled by me on that subject.

1. Much has been said about Parker's register. Perhaps it may be proper to inform your readers that archiepiscopal register is a collection of official documents, relative to the appointment of the bishop, and to the government of his province and diocese, enrolled as matters of record by the proper officers of his court; and that we accordingly find in Parker's register, in the due order of time, the record of his consecration at Lambeth, in the form of a narrative, drawn up by a notary public, describing the whole ceremony, and containing matter sufficient to cover two or three of your pages. Now, can we believe that the author of this document, if it be a fabrication, would have ventured on a narrative so very minute and prolix, when a short entry, stating the time, the place, and the ministers of the consecration, would have equally served his purpose? He must have been aware that the addition of every unnecessary line would multiply the facilities of detection. But this is not all. He had a more difficult task to execute than the mere forgery of a false document: he had to imitate with accuracy the very hand of the officer, who had made the other entries above fifty years before: for the fraud would have been betrayed by the least discrepancy in the form of the characters. Yet so it is; the entry of the consecration is written in the same hand with the rest—aye, even with ink of the very same color and consistency. On the comparison, no difference can be discovered. Is it possible to conceive internal evidence more complete than this?

2. The entry in the register is the official copy of the original record. Perhaps, then, I ought to state, that the record itself is still in existence, in the library of Corpus Christi College, Cambridge, to which it came with the other private papers of Parker after his death. I am aware, that the man who has swallowed a camel, cannot be expected to strain at a gnat: and, therefore, I shall not call on my opponents to admit the authority of this instrument. They may pronounce it another forgery if they please; but I trust that the impartial reader will consider it as strong collateral proof of the fact in dispute. There could be no rational motive for the fabrication of two false documents, when that in the register was alone sufficient.

3. The question has been frequently put, what is Parker's diary? I answer, that it is a collection of entries made by him for his private use, and preserving the dates of his preferment to several livings, of his ejectment from those livings in the reign of queen Mary, of the sermons which he preached on extraordinary occasions, of the births and baptisms of his children, &c. Is this also a forgery? Is there anything in the simplicity of the entry respecting his consecration, or in the pathetic exclamation, "heu, heu, Domine Deus, in quæ tempora servasti me!" that bears the appearance of fraud? Oh! say, my opponents, the entry may have been forged after his death, to meet the objections of Catholics, or before his death by himself, to impose on the credulity of posterity, (pp. 648, 658.) But do such extravagant fancies deserve a serious answer! In the first supposition, he must have risen from the grave to commit the forgery: for the entry is in his own writing: in the second he must have formed the wild and visionary design of persuading posterity of that, which both he and all his contemporaries knew to be false, and of persuading them of it by leaving behind him a paper never intended to meet the public eye!

4. If these three contemporary writings are to be pronounced forgeries, what will be the fate of the fourth? It lately occurred to me, that some information, with respect to the consecration of the first Protestant bishops, might be gleaned from the epistolary correspondence which took place between the exiles, who had found an asylum in Switzerland under queen Mary, and returned to England on the accession of her sister, and Peter Martyn and Ballinger, the reformed ministers of Zurich. I have not been disappointed. That correspondence after the death of Ballinger, was safely deposited in the archives of the canton; and an attested copy of it was forwarded to Burnet at his request; who selected such letters as were illustrative of his subject, and published them in the appendix to his history. From them, it appears, that the exiles returned with the certain expectation of being restored to their former livings, and with promises of still higher preferment. At first, they were grievously disappointed. "Adhuc nemini nostrum, ne de obolo quidem prospectum est." Jewel 28. ap. 1559. "Ita hactenus vivimus, ut vix videamur est alicu restituti ab exilio. Ne dicum aliud ne secium quidem adhuc restitutum nostrum." 22 May. But, in June, and July, a brighter prospect opened before them. Mitres began to glitter in their eyes, and some had already, at the command of the queen, been elected to bishoprics by the chapters. Aliquot nostrum designamur episcopi, Coxus, Eliensis, Scoræus Erfordensis, Allanus Roffensis, Grindalus Londinensis, Barlovus —poor man, how low he stands on the list!—"Barlovus Chichestrensis, et Ego, minimus apostolorum, Sarisburiensis." 1 August. Here we have no mention of Parker; but five days later, he accepted his election to the bishopric, and his name is accordingly found in the next letter. "Quidam ex nostris designati sunt episcopi, Parker Cantuariensis, Coxus Norwicensis, Barlovus Cicestrensis, Scoræus Herfordensis, Grindalus Londinensis." This was certainly cheering; but they soon felt the sickness of hope deferred. August, September and October passed away. Their mitres still fled from their grasp, and the temporalities of the bishoprics were still in possesion of the crown. "Ingemuisti cum audires nil esse prospectum cuiquam nostrom. Nam ne adhuc quidem quicquam. Tantum circumferimus inanes titulos episcoporum." 5 November. A fortnight later occur the same complaints. "Episcopi designati tantum sunt: interim prœdia pulchre augent fiscum." 16 November. The reader is requested to notice this date. The letter was written only two days before the death of Bishop Tunstall; and then Parker had not received consecration, or obtained his temporalities. The new prelates were only bishops elect, and their temporalities were still part of the queen's revenue. From November 16 to January 6, 1560, we meet with no letter; and it was during that interval, that, according to the register, the first consecrations took place, of Parker on the 17th, and of Grindal, Cox and Sands, by Parker on the 21st of December. Now this testimony of the register is fully confirmed by the letter, from Sampson to Bullinger, of the date of January 6. "Consecratio episcoporum aliquorum jam habita est. D. Parker Cantuariensis, D. Cox Eliensis, D. Grindal Londinensis, D. Sands Vigorniensis. Notos tibi nomino." Now what can be opposed to this testimony? It is a letter from a native to a foreigner, detailing the passing events of the time, and, what is more, from one, who had refused a bishopric because he disapproved of episcopacy, writing to a friend of the same sentiments on that subject as himself. There can be no suspicion of falsehood on the part of Sampson: nor can there be of forgery on the part of any other person. For the letters remained unnoticed in the archives of Zurich, till they were called for by Burnet, and from that period, to the present day, this testimony of Sampson has escaped the observation both of Burnet, and every other writer. To me, then, this letter alone appears sufficient to set the question at rest for ever.

5. If any confirmation of such testimony be wanting, it will be found in the act of the eighth of Elizabeth, which I copied in my last communication. Cecil and his colleagues must have been the veriest dolts on the face of the earth, if, in order to give an indisputable title to the new bishops, they made that title rest, by act of parliament, on a consecration according to the ordinal of Edward VI., which consecration, they were aware, had never taken place.

6. But your correspondents are suspicious of all Protestant testimony. Let them take then the testimony of a Catholic. Sanders, the contemporary historian tells us, that the vacant bishoprics were distributed by letters patent among the reformed clergy, but, that it was required of the presentees, that they should be ordained, according to law, (25 Hen. VIII.) by certain persons, and after a certain rite. Elizabetha ita hæc per literas patentas conferebat, ut tamen oportuerit eos quibus collata erant, a certis personis ac ritu etiam certo secundum leges regni ordinari. p. 347. It is true, that he speaks not of Parker by name; but, as the law included him with the rest, and, as the legality of their consecration depended on the legality of his, there can be no doubt that Sanders refers to him as well as to his inferior brethren. Hence it is, that he uses the expression quoted by your correspondents, "perripicule accidit;" for the queen's ministers, having established the law with respect to the consecration of bishops, found themselves unable to execute it in such a manner as to give the new prelates an undisputed title without an additional act of parliament. They had outwitted themselves.

(To be continued.)

TREATMENT OF FRIENDS AFTER DEATH.

WHEN we have received the last breath of our friend, and closed his eyes, and composed his body for the grave, then seasonable is the counsel of the son of Sirach: "Weep bitterly, and make great moan, and use lamentations, as he is worthy, and that a day or two, lest thou be evil spoken of; and then comfort thyself for thy heaviness. But take no grief to heart; for there is no turning again: thou shalt not do him good, but hurt thyself." Solemn and appointed mournings are good expressions of our dearness to the departed soul, and of his worth, and our value of him; and it hath its praise in nature, and in manners, and public customs; but *the praise of it is not in the Gospel*, that is, it hath no direct and proper uses in religion. For if the *dead* did *die in the* LORD, then there is joy to him; and it is an ill expression of our affection and our charity, to weep uncomfortably at a change that hath carried my friend to the state of a huge felicity. But if the man did perish in his folly and his sins, there is indeed cause to mourn, but no hopes of being comforted; for he shall never return to light, or to hopes of restitution. Therefore beware, lest thou also come into the same place of torment; and let thy grief sit down and rest upon thy own turf, and weep till a shower springs from thy eyes to heal the wounds of thy spirit: turn thy sorrow into caution, thy grief for him that is dead to thy care for thyself, who art alive; lest thou die and fall like one of the fools, whose life is worse than death, and their death is the consummation of all felicities. The Church in her funerals of the dead used to sing psalms, and to give thanks for the redemption and delivery of the soul from the evils and dangers of mortality. And therefore we have no reason to be angry when GOD hears our prayers, who call upon him to hasten his coming, and to fill up his numbers, and to do that which we pretend to give him thanks for. And St. Chrysostome asks, To what purpose is it that thou singest, "Return unto thy rest, O my soul," &c., if thou dost not believe thy friend to be in rest; and if thou dost, why dost thou weep impertinently and unreasonably? Nothing but our own loss can justly be deplored; and him that is passionate for the loss of his money or his advantages, we esteem foolish and imperfect; and therefore have no reason to love the immoderate sorrows of those who too earnestly mourn for their dead, when, in the last resolution of the inquiry, it is their own evil and present or feared inconveniences they deplore: the best that can be said of such a grief is, that those mourners love themselves too well. Something is to be given to custom, something to fame, to nature, and to civilities, and to the honor of the deceased friends; for that man is esteemed to die miserable for whom no friend or relative sheds a tear, or pays a solemn sigh. I desire to *die* a *dry death*, but am not very desirous to have a *dry funeral;* some flowers sprinkled upon my grave would do well and comely; and a soft shower to turn those flowers into a springing memory or a fair rehearsal, that I may not go forth of my doors as my servants carry the entrails of beasts.

But that which is to be faulted in this particular is, when the grief is immoderate and unreasonable: and Paula Romana deserved to have felt the weight of St. Hierom's severe reproof, when at the death of every of her children, she almost wept herself into her grave. But it is worse yet, when people by an ambitious and a pompous sorrow, and by ceremonies invented for the ostentation of their grief, fill heaven and earth with exclamations, and grow troublesome because their friend is happy, or themselves want his company. It is certainly a sad thing in nature to see a friend trembling with a palsy, or scorched with fevers, or *dried up like a potsherd* with immoderate heats, and rolling upon his uneasy bed without sleep, which cannot be invited with music, or pleasant murmurs, or a decent stillness; nothing but the servants of cold death, *poppy* and *weariness*, can tempt the eyes to let their curtains down; and then they sleep only to taste of death, and make an essay of the shades below: and yet we weep not here: the period and opportunity for tears we choose when our friend is fallen asleep, when he hath laid his neck upon the lap of his mother, and let his head down to be raised up to heaven. This grief is ill-placed and indecent. But many times it is worse: and it hath been observed that those greater and stormy passions do so spend the whole stock of grief, that they presently admit a comfort and contrary affection; while a sorrow that is even and temperate goes on to its period with expectation and the distances of a just time. So I have seen a crowd of disordered people rush violently and in heaps till their utmost border was restrained by a wall, or had spent the fury of their first fluctuation and watery progress, and by and by it returned to the contrary with the same earnestness, only because it was violent and ungoverned. A raging passion is the crowd, which, when it is not under discipline and the conduct of reason, and the proportions of temperate humanity, runs passionately the way it happens, and by and by as greedily to another side, being swayed by its own weight, and driven any whither by change, in all its pursuits having no rule, but to do all it can, and spend itself in haste, and expire with some shame and much undecency.—*J. Taylor.*

IMPORTANT INFERENCE.

"How shall He not with him also freely give us all things?" It is well known that this interrogatory form of speech is paramount to a simple, but emphatic affirmation. By putting it in this form, the apostle has rendered it much stronger than if he had simply said, "With him he will also freely give us all things." By putting it in this form he proposes a challenge to unbelief itself.—Let unbelief say if it can—but say it cannot, "How shall he not with him also freely give us all things?" To my mind, I confess, this argument is most logical and conclusive. Look at it if you please, in half a dozen points of view.

1. He that gave his Son *to procure* these blessings, how shall he not, now that they are procured and tendered to us, freely give them to those who ask them?

2. He that spared not his own Son, but delivered him up for us all, *when we despised and contemned* these blessings, how shall he not now, that we seek and implore them, freely give them to us all?

3. He that withheld not his Son when we had no claims upon his regard, how shall he not now, when by our acceptance of CHRIST we have a right—an evangelical "right to the tree of life," freely give us all things?

4. He that spared not his own Son when we were aliens—strangers, rebels, enemies,—how shall he not, when in consequence of our acceptance of CHRIST, we are no longer enemies or strangers, but "fellow-citizens with the saints, and of the household of GOD," "freely give us all things?" "If when we were enemies we were reconciled to GOD by the death of his Son, much more being reconciled we shall be saved by his life!"

5. He that spared not his own Son—his beloved Son, in whom he delighted with infinite complacency, how shall he not with him also freely give us all things, when they cannot be so dear as the Son?

6. He that spared not his Son—the greatest of all—infinitely greater than all, how shall he not with him freely give us all things? Having given the greater gift to prepare the way for the lesser, shall he, when that object is accomplished, withhold these? The bare idea is absurd. The bestowment of the greater, infallibly secures the lesser.

But, Paul here evidently supposes the fact, that CHRIST is a divine person. If this be not the case, there is no argument in the passage, or that argument is the most illogical and inconclusive. What! he that spared not *a mere creature*, but delivered him up for millions of creatures, how shall he not give to millions of creatures, in consequence of this, all things? There is no argument here. But such it must be on the principle of those who deny the Divinity of my Lord and Saviour. But, allow his Divinity, and we have an argument the most logical and conclusive that can be presented. "He that spared not his own Son,"—a Divine Person—over all, GOD, blessed for ever,—"how shall he not with him also freely give us all things?" inasmuch as all things are infinitely beneath the dignity of his divine character, who was given to procure these.—*R. Newton.*

A WRITER under the signature of *Justice*, on CHURCH REFORM, appears in the London Morning Chronicle of the 10th of last month.

He says, by far the most important point is, *what is the real nature of the reform required?* This is the question that will "play the touch," and decide whether the advocates of the principle are "current gold indeed." Without venturing far into details on the present occasion, I may perhaps be permitted to offer a few general hints upon the subject.

1. The bishoprics must be greatly reduced and equalized, or nearly so. The bishop should be a spiritual rather than a political person; and for spiritual ends, why should not a thousand or two thousand a year be sufficient remuneration? Even if they continue to sit in the House of Lords, they should sit as spiritual persons, and should not be expected to live in the style of temporal peers.

2. The livings should be equalized, or nearly so, and the great prizes much reduced. Suppose the livings were made to range from 150*l.* to 500*l.* a year, how much further the funds would go. These sums would not tempt secular ambition, though they might satisfy humble piety. They would in many cases afford a useful scope to the voluntary principle, without leaving the ministers *abjectly* dependent upon their people.

3. The patronage should be placed upon quite a different system. Every parish might have a veto on the appointment of the minister, as in the Church of Scotland. This would give the *laity* an interest in church affairs, the absence of which has been so injurious to the Church of England. Following the Church of Rome the very worst of models, the Church of England has made the clergy every thing, and the laity nothing, as though the Church of CHRIST were intended to be nothing better than a close ecclesiastical corporation. This is not essential to the Church of England; it is the only obstinate retention of an old Popish abuse. The reformation from Popery was almost incomplete in England. This originated dissent.

4. The Prayer-book, articles, &c., should be revised, with a view to get rid of the objections urged by liberal and pious dissenters, and promote comprehension, preserve the essentials of Christianity, sacrifice all else to unity and charity.

5. Other Churches should be recognised; and Episcopal ordination, if preserved as a useful rule, should no longer be made a term of communion, and a bugbear of division. The universities must be opened of course. The door must be wide open—"flat against the wall."

ONE of the articles in the last number of the Westminster Review, is entitled "Variations of the English Tongue." The subject has a bearing on the standard Version of the Bible, and we have made from the article two or three curious extracts.

"'Sir Johan Cornuayl, a mayster of gramer, chaunged the techyng in gramer scole and construction of Frenssh in to englysshe, and other Schoolmaysters use the same way now in the yere of oure lord M iij C lxv the ix yere of kyng Rychard the secund and leue all frenssh in scoles, and use al construction in englissh. Wher in they haue auantage one way that is that they lerne the sonner theyr gramer. And in another disauauntage For now they lerne no Frenssh ne can none. Whiche is hurte for them that shal passe the see. And also gentilmen have moche lefte to teche theyr children to speke frenssh.' Higden says that before his time, 'Uplondyssh men [rustics] will counterfete and likene hem self to gentilmen, and arn besy to speke frensshe, for to be more sette by. Wherfor it is sayd by a comyn prouerbe, Jack would be a gentilman if he coude speke frensshe.'"

INTRODUCTION OF GREEK.

"William Grocyn, of whom Erasmus learned Greek, was the first who taught that language at Oxford; where its introduction raised a furious strife, splitting the University into two factions, who ranged themselves under the names of Greeks and Trojans; [*Granger's Biog. Hist.* vol. i.] It was not until 1535, that it was brought to the other University by Sir Thomas Smith and

'Sir John Cheke,
Who first taught Cambridge, and King Edward, Greek.'

Before that time, every Greek quotation in any writer is stated by Strype, in his life of Sir John Cheke [p. 18.] to have been noted, 'Græcum est, non potest legi.'"

DOUBLE SUPERLATIVES.

"Double superlatives, though now also disused almost as generally as double negatives, are also of correct Saxon descent. The Saxons, indeed, went beyond any thing that can now be accomplished in expressing the highest degree of comparison by one word, as they added an emphatic A to their superlatives, which can only be translated by a circumlocution, as 'rihtwisesta,' most remarkably righteous; a regard for euphony, not allowing the use of 'righteousestest.' A reference to Shakspeare and Milton again furnishes examples. 'But that I love thee best, O! most best, believe it,'—occurs in Hamlet's letter to Ophelia. There is other proof, that this employment of the double superlative was fashionable about the time when Shakspeare wrote; for in 1603, Florio commences the dedication of the First Book of his translation of Montaigne's Essays, 'To the Right Hon. my best-best benefactors, and most-most honored ladies, Lucie, Countess of Bedford, and her best-most loved loving mother, Ladie Anne Harrington.' The style of this dedication would be considered burlesque in our days; but during the reign of Elizabeth, Euphuism, (of which Sir Walter Scott has given specimens in the 'Monastery,' and Miss Aiken in her Memoirs of Queen Elizabeth) was considered the perfection of courtly composition. In Julius Cæsar, 'most boldest and best hearts of Rome,' are words to be spoken by Cassius. 'This was the most unkindest cut of all,' is part of Anthony's speech over the body of Cæsar."

CHANGE OF MEANING.

"Chaucer calls Homer 'that conceited clerke,' an epithet which would now only be applied to a priggish writing-boy, and for which would probably be substituted 'that imaginative writer.' Blount, in 'Nero Cæsar or Monarchie Depraved,' says, p. 214, 'Jerusalem was captivated by the King of Babylon.' Hooker uses Elevate in the sense of lessening by detraction, and Johnson has given the instance in his dictionary. A patron in the 17th century returns thanks to an author for the present of 'his valueless book.' In Milton's lines on Shakspeare is,

'Hath on the leaves of thy unvalued book.'

Another writer calls a band of merciful soldiers, 'pitiful warriors.' Sir Thomas More's Edward V. is called his 'Pityful Life of Edward V.' Henry IV. of France, is made to thank Beza for the affectionate terms in which he addressed his Majesty, assuring Beza that 'he accepted them with those kind resentments which they deserved;' Spons's History of Geneva, p, 147. And in the translation of the Port Royal Art of Speaking, in 1676, the following passage occurs (p. 96), 'We cannot read these following verses without compassion, and resentment of the same tenderness and love.' Shakspeare (As You Like It, iii. 2.) speaks of 'the fair, the chaste, and unexpressive she,' intending a compliment by the last epithet, which if used so now, would be construed into an affront; and Milton in Lycidas, 'hears the unexpressive nuptial song.' In a catalogue of books in the Ancient Library of Scotland, supposed to have been written in the time of James VI., are 'Vulgar letters of divers noblemen in Italian; (Miscel. Scotica, vol. ii. part 2, p. 85,)' meaning 'familiar.'"

COMMUNICATIONS.

For the Churchman.

FOREIGN AND DOMESTIC.

MR. EDITOR,—I notice a communication in your last number, bearing the signature of "Ignotus," headed "Domestic and Foreign," in which the author advocates (if his remarks can be spoken of in that view) the paramount, and almost exclusive claims of what are termed Domestic Missions. His professed object is "to endeavor to direct attention from the foreign objects of sympathy and aid," and "to urge the stronger, louder claims of the children of America."

As he has offered no arguments in support of the position he thus boldly assumes, perhaps assertion on our part might be as valid and admitted as easily as on his.

He speaks of the interest at present beginning to be felt in our Church for Foreign Missions, as a spirit of "imaginative benevolence," as a "romantic enthusiasm" tending to withdraw our Christian efforts "from the humble country parish, or the obscure station of labor among our city poor to excursive adventure in foreign climes." Imaginative benevolence! Why, Sir, is the manifestation of zeal for the cause of JESUS CHRIST spoken of in such contempt, by one too, who professes to feel so much concern for the extension of the Gospel in *one* part of the world? Romantic enthusiasm! where are the evidences of its existence? Is it possible that when our Church has been for years reproached with her indifference to the propagation of the Gospel on its own broad and expansive principles; is it possible, I ask, that such a romantic enthusiasm should have so suddenly sprung up among us, and in such a degree as to give ground for fear that all her effort will be "withdrawn from the humble country parish, or the obscure station of labor among the poor, to excursive benevolence in foreign climes?" Surely, as a Christian, as one who professes to feel deep interest in every thing that may tend to advance the interests of CHRIST's kingdom, his terms should have been better chosen—his complaints should have been more charitably expressed. And surely, as an attentive observer of things, as they really exist in the Church, he should have been the last to assert that there is the least danger of what he thus seems to fear. The whole force of Christian zeal in our Church has ever been, and is yet concentrated on our own country. The only danger is, that we shall too easily forget the claims of the heathen abroad, in the exclusive interest which we feel for those at home.

The author seems to reason upon wrong principles—principles entirely different from those laid down in the Gospel—principles contradicted by every act of the first missionaries of the Cross. Whence have we the right to make the claims of any one country—even though it be our own—so much superior to the claims of the rest of the world? Suppose our country were destitute to the same degree with those we are generally accustomed to speak of as heathen; still the demand which it has upon our attention and efforts would be founded only on the fact that it is *one of the many* thus destitute. The last and most important command of our Saviour is broad and comprehensive, not narrow and exclusive: "Go ye into all the world, and preach the Gospel to every creature." How then dare we confine our efforts for obedience to it to but one small portion of that great whole, so plainly comprehended in its injunction? Scripture throughout inculcates this one grand object, the conversion of the world by the preaching of the Gospel. And in the light of Scripture truth, our own country stands on precisely the same footing with all the other countries of the world. Viewing the subject then in the most favorable point of view—supposing our country *as* destitute as heathen lands—the principles of the Gospel compel us to admit that she has no more than an equal claim upon our services with any other country of the same extent. But this is not the true state of the case. Comparatively speaking, our country is a Christian country, she has been pre-eminently blessed, the means of salvation are within the reach of the great majority of her children. We know that there are spiritual wastes every where around us. We duly appreciate the wants, the appalling wants of the South and the West. But are our wants and our destitution for one moment to be compared with the wants of those wide and benighted regions, on which the "sun of righteousness" has never yet arisen.

The author will perhaps answer,—"We have *heathen at home* as miserable, depraved and destitute as any which can be found in other parts of the world." In the first place, I deny the fact. Let him point us to multitudes who have never heard the sound of the Gospel. Let him show us the temples of idolatry and superstition. Where shall we find the sacrifices of human victims—the gods of wood and stone worshipped in blood? We have *not* heathenism in this country, nor any thing like it. But if we admit the fact that we have heathenism at home in its worst form, it would furnish no argument for our exclusive attention to their wants. Is it a dictate of the Gospel—"*Go ye into all the world, and preach the Gospel to every creature*"? Was it the practice of the Apostles? They left the heathen and the unconverted at home, and crossed sea and land to bless all with the knowledge of the Gospel. They conceived it their duty indeed first to offer the Gospel to those who were near them; but did they wait there till all were converted, or even till all had heard it? No! they understood the command of CHRIST in its broadest and most literal sense, and went forward to fulfil it. And are the obligations of the Gospel upon us less strong? GOD forbid that we should thus understand our Christian duty! GOD forbid that we should interpret the commands of CHRIST by any other principles than those which it is the chief glory of the Gospel to hold forth!

The author *may* meet us with those worn-out arguments generally opposed to this duty. But we do not expect it *from* him. We conceive him to be a Christian, and therefore incapable of advancing objections, the very nature of which shows that they arise from a spirit of unbelief. Such are the following,—that there are so many heathen, and so much opposition to the Gospel, that the world can never be converted: that the heathen, if left to the mercy of GOD, may be saved without the Gospel: that the Gospel does not improve their condition; and others of the same nature. To all of these, were it necessary, we might oppose the plain commands of Scripture. But we conceive it to be unnecessary.

Each and all of the positions here taken we feel ourselves bound to sustain. We do not argue against Domestic Missions, but we desire that all men—whether in our own or in foreign lands—should have that true share of attention paid

to their eternal interests which the Gospel of Jesus Christ demands. If such were the case, there would be no danger of our unduly neglecting our own country, and in the words of our author, "diverting attention from the common claims of objects beneath our eyes—under our very windows: in the younger clergy, *combining a romantic enthusiasm* with a desire for a 'sphere of greater usefulness,' as is 'the phrase,' *—to withdraw them from the humble country parish, or the obscure station of labor among our city poor, for excursive adventure in foreign climes.*"

The author fears that he may be misapprehended. Obscure as some of his sentences are, there is no need for such fear. He has stated his views too broadly, and may we not say too recklessly, to expose himself to misapprehension. "Censured and condemned" he assuredly will be, not because he has wounded the cause we love, but because he has hitherto reasoned in this matter, on principles different from the principles of the Gospel. As such then we cannot give him all the "credit" he asks "for good intention."

We were most certainly led to conclude, from the tenor of his article, that the author was indeed "not averse to the acknowledgment, that his zeal, if thought extravagant, has had its origin and receives its nourishment in the observation and the knowledge of the misery and destitution of his own countrymen, "*fellow members many of them of the Church he loves!*" Undoubtedly this is the case, or we would have been spared the pain and regret which his article must excite in every Christian breast. But herein consists his error and his guilt. He has endeavored to convince us that the blessings of the Gospel should be confined to the few around us, instead of being sent abroad in accordance with its original and sublime design "into all the world." He has branded the interest beginning to be felt in our Church toward foreign missions, with the appellations of "imaginative *quixotic* benevolence"—of "*romantic enthusiasm.*" He has asserted that such a spirit is *inconsistent* with a faithful discharge of duty. He has asserted, in sense at least, if not in terms, that a concern for the heathen and their destitution, cannot flow from a "true perception and estimation of the character and value of the Gospel." Such being his sentiments, we leave him "more in sorrow than in anger." We regret that such sentiments yet exist "in the Church we love." And in parting, we beg him to be assured, that our fervent wish and prayer is, that he may be yet made to feel that missionary spirit which he so uncharitably condemns. Not an imaginative quixotic benevolence—not a romantic enthusiasm springing from false estimates and unworthy motives; but that love for the cause of Christ, and the good of souls, which results from a sober estimate of the destitution of our fellow-men "in all the world," and a determination to obey the commands of Christ wherever it may lead us.

Elis.

For the Churchman.

PRESENT ERA AND FUTURE PROSPECTS OF OUR COUNTRY.

The situation and prospects of our own country and Church, more *immediately* concern us as American Christians. The obligation to cultivate the missionary field opening in other quarters of the globe, rests on us in *common* with other Christian nations. That existing within our own borders has claims on us *alone*, and those of the most pressing nature. The broad fabric of civil and religious liberty, extending over the fairest regions of this Western continent, is destined to rear its towering head among the nations, and stand the test of time's unceasing changes for a longer period than that splendid structure of Roman greatness, the empire of the Cæsars. The present organization of our government may indeed be dissolved; but the intellectual and physical strength of our congregated millions must be employed. The expanding energies of their minds will eventually exert an untold influence on the destinies of man.

Thus grand and imposing, in a civil aspect, are the prospects of our country. In an ecclesiastical point of view its doctrines are still more eventful. The Church of the Redeemer, untrammelled by an alliance with the powers of this world, is here to execute one of the most splendid triumphs. Never since the Apostolic age has there existed a grander theatre for decided and prosperous action. Never before, has the conjuncture of circumstances been so favorable for effective and lasting movements.

The age of Constantine beheld the Roman world prepared for the reception and outward profession of the Gospel. But, it was a vast collection of people, whose energies were bowed down by ignorance and a slavish despotism,—it was a motley assemblage of nations of every name, language, and character, awed into political and mental slavery by the mighty genius of Rome's military greatness. The will of the Emperor was universal law. He commanded the nations to yield obedience to the faith of Christ Jesus. He spake—and the banners of the Cross proudly waved from the Euphrates, to the pillars of Hercules—from the highlands of Caledonia and the dark forests of Germany, to the parched plains of Numidia and the burning sands of Arabia. But, it was only in appearance,—the spirit of the Gospel was not there,—it disdained the tumultuous scenes of unblushing wickedness and bloody carnage that then filled the world, and disgusted with the universal luxury, licentiousness, and corruption of mankind, again retired to its own native abodes.

How different the scene now unfolding before us American Christians! We behold an empire rising into existence almost as extensive as that of Constantine. Instead of being peopled with slaves it is a nation of freemen. It contains multitudes of minds towering in the conscious strength of intellectual greatness,—their energies are not restrained by a despotic government,—the stern majesty of the laws, free and equal, reigns triumphant, and gives full course to the enterprising spirit of the people. Science advancing with unexampled strides opens the portals of knowledge to our inquiring and active population. Truly it is a magnificent spectacle thus calmly ot contemplate the rising greatness of our country.

To the Christian it presents an aspect still more pleasing, yet accompanied with awful solemnity. It is with fearful anxiety that he beholds these prospects, when seen in the full intensity of truth's glaring light. This vast assemblage of intellect, expanded by science, enriched by literature, and polished by the fine arts, passes in view before him, producing the sensations of joyful hope combined with the chastened feelings of awful responsibility. Was such a field for propagating the Gospel ever opened on the world's wide surface in all former ages? Has it any comparison now? Here the Church may expand in all the beauty of holiness until she acquire a moral power never before witnessed. The Romish Church was mighty in the dark ages. But it was that slavish might resulting from the blind submission of an ignorant and degraded people—it was upheld by the physical strength of the nations, awed into obedience through mental bondage. The power here to be established is of a moral kind—it is that arising from an intellectual people yielding obedience to the Gospel from conviction of its truth, and then turning all their energies to its advancement. Such an empire is enduring—it is not to be shaken, even by the violent commotions that toss civil and political fabrics from their deep foundations and mingle them in one mass of ruin.

The Church in her pure and simple form, professses to teach a system of truth worthy of the loftiest intelligence. She brings forward a collection of doctrines, high in their origin, heavenly in their nature, and most important in their consequences. For these she challenges the closest investigation. Secure in the possession of these immutable principles, she fears not the most searching scrutiny. In this respect she is adapted to the character of our growing population. Among the thousands scattered over the country, yet aliens to the commonwealth of Israel, and strangers to the covenant of promise, numbers may be found every way qualified to investigate —there is learning to appreciate, and a disposition to inquire.

In this field already ripe for the harvest, the Church may be extended with an imposing greatness never before realized. The glittering prize of successful exertion is within reach—it is all but secured. She is on the point of triumphing over her vanquished foes. But this triumph requires a prompt and decisive blow to be struck, before it is completely obtained. It may yet be lost. If the pressure of responsibility is at all times great, it acquires in the present conjuncture of affairs a tenfold weight. Urged on by the responsibility and encouraged by the grandeur of the prize, let the Church individually and collectively exert herself to the very utmost, and it will be secured—the country will be evangelized—millions will be turned to the way of peace and righteousness.

J. A.

For the Churchman.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

Mr. Editor,—The name with which the subscription was opened no longer stands solitary. Another has been added, a pledge of approbation from Churchmen of sound principles and warm zeal.

Touching the conditions of the subscription paper, two doubts have been suggested. First, the largeness of the amount, $10,000; and secondly, the exclusion of subscriptions under the sum of $100.

Permit me through your columns to give the answer.

As to the amount proposed, it is certainly not too large for a permanent endowment. $600 a year is not too ample an appropriation for the increase of such a library for such objects. The question then becomes one simply of expediency. Is it better at once to obtain and fund the principal, or annually to raise the interest by repeating to Churchmen the same tale of the poverty of the library, and the absolute necessity of increasing it. On this point, let every economist of time and labor judge. The exertion rightfully put forth, and $10,000 is as easily raised in our community as $600, provided the object be one that justifies such a call, and the security such as inspires full confidence; and that all this is so, I think the result of the present appeal will show. Ample means, we all know, are in the hands of those who are earnest for Christ and his Church, of men who feel that wealth is but a talent for which they must render an account, and who therefore seek to learn where it may be best bestowed. The money therefore is doubtless forthcoming, so soon as good reason shall be shown; and God willing, there is one at least who will not be backward to render it to all inquirers. Nor is the circle narrow within which contributors are to be found; for though our own city and Diocese are mainly interested, we yet stand not alone—it is a question that touches our Church at large, and if we are cold, the East and the South may perchance shame us into zeal.

To the second doubt, whether subscriptions ought, as a matter of Christian principle, to be limited as to amount. The obvious answer is this, that the road of contribution to the library is still open as before to all contributors and of all amounts—none being excluded from that which alone is sought as the end, viz. the enlargement of the library. The present scheme in proposing a certain end necessarily adopts means proportioned to that end, and if a large amount and permanent funds are sought, it looks naturally to those whom God hath most blessed with wealth, and regulates its terms accordingly.

If, however, any friends to the Seminary prefer to give to their smaller contributions the security of a permanent fund, the end is easily attained by a subscription under such joint name as may be agreeable to themselves, specifying therein the individual donors. Such as 'The Alumni Association'—'The Seminary Association;' or, in the name of the Church from whose members the contribution shall have been obtained.

Now that this call will be answered, Mr. Editor, I nothing doubt; for it is one which grows louder the longer it is listened to. Some calls there are which dull upon the sense, and that is because addressed to the ear rather than the understanding. But this is of another tone, and the deeper we dwell upon it, the more it seizes upon the judgment and bends the will. Some Christian charities there are which belong to the present hour; they are strong and instant in their claims, and every bosom feels them, like the cry of a starving child for bread. But, I would ask, is the future therefore to be forgotten? And is not that a still higher charity which looks to wants deeper but not yet felt, and provides by a wise foresight for necessities that must be prepared for before they come to light. Now such is the aspect in which all endowments for this Seminary appear. Our country, our Church, all indeed that surrounds us, is but in a formative state—we are as yet but laying the foundations of that which shall be. As a starving child, it is true, our Church is crying out to us for bread; and every heart and hand is ready to respond to the call for present missionary labor; but let us remember that the child is to be educated as well as fed, that its body is enlarging and its mind expanding, and the need of knowledge and spiritual wisdom to guide its steps aright growing greater and greater day by day.

If this be so, let no man underrate by invidious comparison the task now entered upon; nor any to whom God has given the means, doubt of the duty to which he is bound. If not bread we are giving to the Church, it is seed-corn for a future crop; if not enlarging the temple, we are deepening its foundations, that our sons may build upon it with more security,—in a word, we are infusing into it what under God's good Spirit has in every age been its safeguard and its glory, its preservative from error within, and its shield from foes without—I mean sound, solid scriptural learning.

M.

For the Churchman.

Mr. Editor,—I enclose for publication in the Churchman the following letter, addressed by the Rector of St. Thomas' Church to his Sunday School.

It has been the custom of this highly eminent divine to have the scholars assembled on the first day of each year at his church, and after having sung an appropriate hymn, to present each of them with a cake and a letter. Being obliged to leave here some weeks since for the South, the present letter was written at sea. Its publication in the Churchman will oblige a subscriber, and I doubt not gratify many of your readers.

A. M.

TO THE CHILDREN

Of St. Thomas' Church Sunday School, New-York.

My dear Children,—Though I am absent from you, I have not forgotten you; and as I shall not be at home on New-Year's day, I must write to you now, so that you may get my letter on the first day of January.

I wish you all, my dear children, a very happy New-Year, and pray heartily that God may bless you here and hereafter. And although I have told you very often before, yet you must let me say to you again, that goodness is the only path to happiness. As I have been tossing about upon the ocean, I have thought of my Sunday school children, and have said to myself,—"Now, there they will all be next Sunday in the school-room, and perhaps some of them will think of me, and will like to hear the Superintendent say, when I come home, these have been good children; and so, it may be, they will determine in their own minds to be obedient, and humble, and quiet: first, because such conduct will please God, who is so good to us; and in the next place, it will please our Rector, who is gone away." Yes, my dear children, and so it will make my heart glad to find, on my return, that every thing has gone on well, and that the school is as I left it. I am not with you, to see how you behave, and to hear from the superintendents, and teachers, who does well, and who does ill; but what difference does that make? It ought to make none. Do you need my continual watching? No, indeed: at least I hope not. It must be a mean child, yes, worse than mean, it must be a wicked child, who will not do right without constant watching.

I knew a little boy once, whose father gave him permission to go out and play with other boys; and some of those with whom he played were wicked, as he afterward found out: for as they were passing by the road-side, they came to an orchard, and the trees were filled with fine large apples. The boys stopped and looked at the fruit, and wished very much to have some of it. At last, one of these wicked lads said, "Let us get over the fence, and take some;" but the little boy, of whom I speak, said he could not do that, for the apples were not his to take. He said, too, that he was willing to go up to the house of the owner of the orchard, and if he could find him, to ask of him to give him some of the fruit; but these wicked lads laughed at him, and asked him why he was so foolish; and one of them said, "Nobody will know it:" but my little friend answered him very well: As to being foolish, he said, he did not think it was foolish to obey God, and God had said, "Thou shalt not steal:" as to nobody's knowing it, he told them they forgot there was one which saw every thing; but, said he, "even if he did not know it, it is enough for me that *I should know it myself*, and it would make me despise myself for my mean wickedness." Now, this little boy, you see, knew how to be good, without being watched all the time. The end of the story was this; that one of the wicked boys got over the fence, and in a few minutes they heard him cry out, and looking over, they found that a very fierce dog had attacked him and bitten him severely. His cries brought out the owner of the fruit, who called off the dog, and drove the boy out of the orchard; but when he saw the other boys, he came to them and began to make inquiries of them what they were doing about his ground, and he called them thieves. But one of the other boys then stepped up, and told him they were not all thieves; and so he related to him what my little friend had said, which pleased the man so much that he gave him as much fruit as he wished for himself, and allowed him also to take enough for all the other boys except the thief, and he got none. So that you see, even in this world, a person sometimes gets rewarded for being good without watching; but at any rate remember, that if we get nothing here, God will, for his dear Son's sake, reward us hereafter, for all we do from a principle of love and obedience to him. And that dear Son, our Lord Jesus Christ, as I have often told you, will help little children to be good and obedient, if they pray for the help of the Holy Spirit.

I shall write you another letter before I come home, if God preserve me, and perhaps when I get upon the land once more, I may be able to find some Sunday schools, and children, and see some things which you would like to hear about; if I do, you shall hear from me. If you love me, my dear children, be obedient to your teachers, and orderly while I am away, and be assured of my friendship: but never forget that little children have one Friend better than any other, and if you wish to know what his name is, read in the 10th chapter of Mark, four verses, from the 13th. When I read it yesterday it made me feel happy, for I thought of my dear Sunday school children, and felt that with such a friend they were in safe hands.

God bless you, lambs of my flock, prays your friend,

The Rector.

At Sea, December 18, 1834.

For the Churchman.

CONFIRMATION.

Mr. Editor,—Having lately enjoyed the delight of seeing a number of persons confirmed, my thoughts have dwelt upon the affecting and solemn rite by which we enter upon the most important ratification of the Baptismal vow.

> Oh! 'twas a happy sight to see lined round
> God's sacred altar those who there renew'd
> Their solemn vows. Oh! happy 'twas to hear
> The heartfelt sob, the earnest sigh
> For mercy, for repentance, and for grace.

An active and excellent bishop had just returned from his diocesan visit to the western part of the province, where considerable numbers of candidates had been admitted to the holy rite of Confirmation. At the neighboring parish of Liverpool the Bishop had confirmed twenty-seven; and ordained one clergyman as Priest, and conferred Deacon's orders on two other candidates. At Beech Meadows, in the same parish, nineteen were confirmed. At New Dublin sixteen were also confirmed; at Lunenburg fifty, to whom would have been added twenty-one more, had not very stormy and tempestuous weather prevented the latter from reaching the church there; though a considerable number of the latter, with praiseworthy zeal, proceeded to Chester, and were confirmed there. At Chester four others were to be confirmed, together with a number at the military settlement of Sherbrooke, in that parish. At New Dublin one of the two churches in that parish was consecrated, and that also at Sherbrooke was prepared for consecration.

To churchmen, therefore, this has been a solemn and interesting season; and many have, no doubt, offered to Heaven the hearty prayer, that essential benefit may arise from the exercise of the above duties.

Nearly nine years, Mr. Editor, have passed with noiseless speed away since I added myself to the number of those who attended our Bishop's first Confirmation, and since then this world, its temptations, and its cares, have eaten into my soul. In endeavoring to recall the feelings with which I was blessed when preparing for the sacred rite, my devotion was somewhat warmed by the following passages, which I therefore the more readily submit to those of your readers who have been or may desire to be confirmed. Let me add, for their admonition, that if they desire to escape the necessity of that *bitter* repentance which I feel should be mine, let them avoid *every approach* to that carelessness and spiritual desertion which have often led me to forget that I had sworn before God, his bishop, and his people, "manfully to fight, under Christ's banner, against sin, the world, and the devil, and to continue *his faithful soldier and servant.*"

The following is the address of the Greek Church to the Catechumen, after the solemn promise to become a Christian:—

"The bonds are now sealed, and Christ, who is in heaven, hath received them. Mind your promise, and fulfil your engagement, which will be openly produced at the day of judgment. Take heed that you blush not at Christ's dreadful tribunal, where all the powers of heaven tremble, and all mankind stands to be judged;—where the devil will stand ready to accuse you, saying, Lord, this wretch in *words* renounced me, but in *deeds* was my servant. Then angels will sigh, and holy men bewail your misery. But neither father nor brother can help you. Consider, therefore, and provide for your own safety."

The following is one of the prayers of the same Greek Church, on Confirmation:—

"Lord, let thy mighty hand be upon this thy servant, and protect him by the power of thy goodness. Keep this holy seal inviolable, and vouchsafe to bring him to eternal life, and to fulfil all thy good pleasure."

St. Cyril warns all who have been confirmed "to keep the grace of Confirmation entire, and without spot, in their heart; *daily* increasing in good works, and walking in all well-pleasing to the Author of their salvation, Jesus Christ, to whom be glory for ever and ever."

Prayer on Confirmation: for the "Pious Country Parishioner."

"I bless thy name, O God, that I have been dedicated to thee, (in my infancy,) in holy Baptism. O grant that I may live as becometh one who is called to a state of salvation, and continue in the same to my life's end. But, Lord, I am unable of myself to help myself; therefore do thou grant me mercifully the assistance of thy Holy Spirit, at all times and in all places! Oh! may that same Spirit be unto me a Spirit of holiness to cleanse my defiled nature—a Spirit of counsel in all doubts and difficulties; of courage in all dangers; of constancy in all troubles, more especially in times of sickness, and in the hour of death!"

As others may attach more importance to the subject of the following communication than ourselves, it seems proper to insert it.

For the Churchman.

Mr. Editor,—Excuse me for troubling you with a few more lines on what I think to be an important subject, the arranging of the morning and evening service in the order they are appointed to be read on Sunday in churches.

You, Mr. Editor, think that I have magnified the difficulties that strangers experience in following the clergyman through the service of our Church. Permit me, Sir, to presume that you were brought up and educated from your infancy in the bosom of the Church, consequently, cannot realize the perplexities that a novice has to overcome. A stranger in a strange church, a mode of worship entirely new, in which he would fain take a part, as he has heretofore done in another church in the part there allotted for him to do, (which was short, it is true, and easily done if he knew the tune,) his attention is arrested by the responses of the people—he seizes a book —finds the place, and with interest weighs the words, "That we may hereafter live a godly, righteous and sober life, to the glory of thy holy name;" and then looks to what follows: but as the two first words of the two declarations are alike, the second being said, he finds himself confused and lost. The Lord's Prayer being said, it catches his eye, and he again follows, until the day of the month is given out, and then after a fruitless search, gives up in despair for the rest of the service. Is this over-wrought? I speak from personal experience in part, and part from observation, and say, that incidents similar to this occur every Sunday, perhaps in every church in the city. Ask any person, who has entered the Episcopal Church for the first time, after he has arrived to the age of discretion, to enumerate his difficulties, and see if I have magnified them. Strangers will tell us that we are formalists, and that our service consists in a set of cold expressions strangely interspersed with sundry uprisings and down-sittings; there is nothing in the Church to warm the heart, &c. They, Mr. Editor, assert that they speak from experience; that is, they have been to church, and as far as they attempted to unite in the service, they found it all confusion; and where the attention is given to look for places, the impression left on the heart cannot be of a very warming nature.

The edition of the Church of England Prayer-book, spoken of in my former communication, I should have added, "Illustrated with Notes and Annotations, by the Rev. W. M. Burkett, A. M." In regard to its being a surreptitious edition, I understand that there is no established rule in England as to the *order* in which the different parts *shall be printed;* to this the different editions that reach us seem to testify. The publishers themselves, or perhaps the bishops of the different dioceses, direct this matter as best suit them. The arrangement of this copy may be to the taste of Mr. Burkett, or his bishop, or his publisher, I know not, but as to its convenience I believe all would agree with your

Subscriber.

New-York, Dec. 24, 1834.

For the Churchman.

"EXTENSION OF THE CHURCH."

I was very glad, Mr. Editor, to see an article in the last Churchman, calling attention to the erection of an Episcopal Church in the Eighth Ward in this City. How does it happen, Mr. Editor, that this ward has so long been neglected by Episcopalians? It embraces a population of nearly 30,000, and yet *we* have no church within its limits. Other denominations have not been so inattentive. There are *sixteen* houses of worship erected within the ward, and all of them I believe well filled. But another thing, Mr. Editor. There is no better missionary ground in this City than this ward affords. It is computed that there are within it, *at least* 9000 persons who attend no place of worship. Will not the Episcopal Church do something toward furnishing accommodations for these? That the church can be built exclusively by the Episcopalians living in the district, is not to be presumed. But shall they not be generously assisted by their brethren of the same household of faith, residing in other parts of the City? I trust they will. I trust that those certainly who *truly* desire to witness our Zion lengthening her cords and strengthening her stakes within our own City, will not withhold from the enterprise the necessary aid. One thing more it may be well to state, that the gentlemen who have already interested themselves in this measure, have, with only two or three exceptions, seats in other churches, and that they are endeavoring to establish a church in the eighth ward, not so much for their personal accommodation, but because they are confident a church in that part of the City might prove a blessing to many who are now wandering about as sheep having no shepherd. Let *Christian Churchmen* not leave them to struggle alone, and eventually to fail in their praiseworthy effort.

Pro Ecclesia.

For the Churchman.

TRAITS AND TENDENCIES OF AMERICA AND OF THE WEST.

When we indulge in comprehensive, and especially in prospective views of the methods and designs of the providence of God, we are sure of going, in many things, wide of the mark; and it is well if we are kept from gross folly and high presumption. Still it is almost impossible not to indulge in such speculations; and if we approach them with humility and record them with profound diffidence and distrust, they may serve the harmless purpose of kindling our own imaginations at least, with more lofty conceptions of the works and ways of the great God and our Saviour.

It is a fact that the primitive Church existed 300 years independently of any reliance on the civil government, and that for the next thousand years or more, Christianity was shorn of much of its glory, and, as some suppose, in consequence of its connexion with the state. Since the days of Constantine no such experiment has been tried as that which is now going on, upon a large scale, and upon the whole, under most favorable auspices, in America,—*whether* Christianity can sustain itself and even grow, and become more elevated and pure by the might and the majesty of its own internal, unaided strength. Bold and reckless would that hand be, which would put an end to this experiment before it is thoroughly tried, and heartless the man who would not wish and pray for its success!

The genius and spirit of Christianity are universally acknowledged to be averse to every form and species of degradation, oppression and slavery. When it first ventured abroad to bless the world, it found much slavery, under very severe and repulsive forms. But before America was discovered, Christianity had put an entire end to it in Europe, unless it should be maintained that somewhat of its evils were inseparable from the working of the feudal system. Who can say that Christianity is not to be twice honored, by twice removing the evils of slavery, amongst the European race; first on the old continent and next on the new?

For fifteen hundred years, say some, the Church of Christ was *one;* for three hundred years, say all. But now where is the oneness of the Church? in what does it consist; or is it lost for ever? When we look abroad over America, amongst those who profess and call themselves Christians, the answer at first would seem unavoidably to be, that the oneness of the Church is broken and destroyed for ever. But extremes are often nearer touching than we at first imagine. The inconveniences and evils of the endless subdivisions amongst the professed followers of Christ, are beginning to be much more generally noticed and deplored than they were of late. And where, so soon as in the West, where the tendencies to good or evil are soonest and most glaringly seen in their effects—where, so much as in a new country and in villages of the growth of five or ten years—are we so likely to be made to feel the appalling evils of want of union of feeling and action amongst the few who are friendly to the great doctrines and leading ordinances of the Gospel? Emigrants from many states and remote countries suddenly thrown together for life, must agree upon some doctrines, some forms, and some institutions in which they can unite; —they must beat out some broad and solid principles upon which they can stand in common; or Christianity will be utterly betrayed to the common foe! What principles are so likely, in the end, to prevail, as those which were the stability and glory of the primitive Church, before any deep corruption had marred or defaced her divine proportions?

A. C—n.

For the Churchman.

AN APPEAL IN BEHALF OF SAILORS.

It has frequently caused grief or regret to the minds of those men who as missionaries have devoted their lives to the teaching of the distant heathen nations, that the bad conduct of the seafaring men who visited the scene of their labors has had a tendency to occasion a doubt on the minds of the heathen as to the truth of Christianity, and to question its claims to the character of being the purest and the holiest religion ever embraced by man, while they witnessed the idle and profligate conduct of those men who came from nations professedly Christian. The bad conduct, the profane language too much in use among seamen, have been great hindrances to the work of converting the nations of the heathen to the faith of Christianity; and we are sorry to say, from what we know of the habits of seafaring men, that the cause for censure still exists, and unless some exertion is made that is calculated to produce better results, it will be long before this reproach is wiped away.

There are many individuals who have been at sea with a crew who were in the habit of indulging in profane language, and who must have remarked how much the practice has increased in the time of difficulty and danger. When the ship was in peril by reason of the violence of the gale, the waves of the sea running high, and the ocean seen in all her terrific grandeur, while dismay was in the hearts of the boldest, though they made a forced and constrained attempt to assume a courage and a confidence they did not possess, did they bow in humility before that invisible Power whom even the winds and the sea obey? Was the affrighted mariner heard to call upon Him who alone can deliver? Did the reflection enter their minds that the next moment might be their last — that the next wave might break over their vessel and consign its inmates to a watery grave, and then their disembodied spirits would stand before the judgment-seat of Christ? No: instead of seeking the protection of Him "who holdeth the winds in his fist, and the waters in the hollow of his hand," the time was spent in execrations and profane oaths, and their vile imprecations and their infuriated language afforded melancholy proof that they were unfit for that blessed region of peace and holiness into which the unholy and the unclean cannot possibly enter. How great is the forbearance of God! He spareth when we deserve punishment, and even in his wrath remembereth mercy. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distress. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet: so he bringeth them into their desired haven. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

This is the description of the mariner in the days of David, and the success of his petition to the God and Father of our spirits, who is a very present help in time of need. O Lord, our Governor, let us pray that thy kingdom may come, thy kingdom of righteousness and peace. Hasten the approach of that period when all shall know thee, from the greatest even unto the least; the men who go down to the sea in ships as well as those who gain their subsistence on the land. Seamen as a class may be the most ignorant and the most profligate, but there are among them many honorable exceptions, many who feel their need of the means of grace, and who would listen with earnest attention to the man who should be appointed to teach them "the things that belong unto their peace."—Many of them are anxious to be taught how they are to walk and to please God, and who would value the privilege of Christian worship, the reading and preaching of the Word of God, and the ordinances of the Church.

Beacon.

For the Churchman.

THE MISSIONARY WOLFF.

A FANATIC AND IMPOSTOR?

Mr. Editor,—A letter, published in the Calcutta Journal, and reprinted in the New-York Observer of January 10th, signed by "Joseph Wolff the Missionary," is a tissue of such blasphemy and nonsense, that I feel anxious to know, whether this extraordinary man is to be ranked at last among the disciples of wild enthusiasm. In the letter alluded to, he professes to have held *audible communications with the devil*, to have repeatedly *silenced the devil by the invocation of the name of Jesus*, to have been *admitted into Christ's immediate presence*, to have been *translated to the New-Jerusalem and seen "Jesus Christ surrounded by Abraham, Isaac and Jacob, and the Apostles, walking about in the street," St. Paul with a crown on his head*, &c. &c. &c.

Now, Mr. Editor, what are we to infer from all this? Is this singular being a *madman?*

And if so, what have *we* to do with his JOURNAL, which you have been publishing? And what value are our theological students to set on the *valuable* manuscript of said journal, recently presented to our General Seminary?

As more than one of your readers desire information on the subject, I hope you will give it at least a passing notice. VIGIL.

RHINELANDER SCOLARSHIP.

[Communicated.]

IN the last Churchman, the Treasurer of the General Theological Seminary acknowledges the receipt of $2000 from Wm. C. Rhinelander, Esq. for the establishment of the above named scholarship. This act of munificence has drawn from the Standing Committee an expression of their heart-felt thanks, and entitles the donor to the gratitude of every friend of the Seminary. Mr. Rhinelander has here given a convincing proof of his earnest desire to aid *permanently* and *effectually* the important object of Theological Education. In his letter to the Standing Committee, he observes, "It is to be understood that no person shall, at any time be nominated to said scholarship either by myself or by others after me, who will not declare it to be *bona fide* his intention to go through the whole three years course of study prescribed by the Church, as my object is to aid in training a body of well instructed, thoroughly educated Clergymen of the Protestant Episcopal Church." A donation made upon these principles and put under proper management must be viewed as the expression of no common liberality. Under the providence of GOD may it move others to similar works of faith, and stand a monument of good will to Zion to the latest generations. L.

For the Churchman.

An Elementary Treatise on Algebra, Theoretical and Practical, adapted to the instruction of Youth in Schools and Colleges. By JAMES RYAN, M. A. Third edition, with numerous improvements.

WE are glad to see a new edition of so useful a School-book. We are decidedly of opinion that the American School-books are, in general, better than the English ones of the same class; and boldly challenge a comparison of the English elementary books on Algebra with the one now before us. Mr. Ryan's theory partakes so much of the spirit of the French analysts, from whom it is principally extracted, as to excite a just taste for their beautiful system; while the numerous examples selected from Bland, and other English authors, are calculated to form practical and useful scholars. We should be glad to see a similar blending of the two systems in the elementary works on the higher branches of Mathematics. G.

For the Churchman.

LORD BYRON.

MR. EDITOR,—From the sermons of Dr. Styles, printed in 1834, I beg to offer you the following extract, in which he characterizes the poetry of that child of pride, Lord Byron. The writer chiefly alludes, I believe, to Don Juan.

Yours truly, ORION.

"It is at once the glory and disgrace of our literature; and will remain to all ages a perpetual monument of the exalted intellect, and depraved heart of the writer. It is devoted to the worst of purposes and passions, and flows on in one continued, unvarying stream of pollution. If for a moment the author appears to forget himself, and suffers his muse to breathe of purity and tenderness, if a touch of humanity, a faint gleam of goodness awaken our sympathy, he turns upon us with a sneer of contempt; or laughs our sensibility to scorn. 'In every page the poet is a libertine;' and the most unexceptionable passages are 'mildewed with impurity.' The cloven foot of the libidinous satyr is monstrously associated with the angel-wing of genius."

THE CHURCHMAN.

SATURDAY, JANUARY 24, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

"Rubricus," "Luther," and "A." are received.

We can do no more at present than acknowledge the receipt of "A Friend to Temperance Societies."

"An Episcopalian" will please to consider the letter, chart, and book which he has sent to us as returned to him. They are in the hands of the clerk of the office.

We do not think that the communication of "Philelethes" is calculated to promote the object for which he wri tes.

SUNDAY SCHOOL SOCIETY.

ON Tuesday evening the Quarterly Meeting of the New-York Prot. Episc. Sunday School Society was held in St. Stephen's Church. The service was performed by the Rev. Dr. Anthon, assisted by the Rev. Mr. Hoyt.

The sermon was preached by the Rev. Mr. Taylor, Rector of Grace Church, and the concluding collects were read and the benediction pronounced by the Bishop.

Mr. Taylor took his text from Proverbs xix. 2. "Also that the soul be without knowledge, it is not good." He observed, that while the wise man duly appreciated general knowledge, and made it the theme of frequent panegyric, he here used the word in a higher sense, as involving that wisdom which leads to life. This brief exposition of the text afforded a happy parallel for an enlightened and enlarged view of the design of education. It aims at something more than the inculcation of knowledge. It enables man to make the elements subservient to his will, and places at his disposal the comforts and embellishments of life. But this is its least achievement. It confers the power of moral influence. It enables mind to act on mind. It invests the individual with a power to which physical strength offers no parallel. It instals him in an empire of mind; empowering him to bring the energies of others into willing subjection, to move all classes of society, and to put forth influences which may be felt throughout the world. But education confers a still higher glory. It gives us power over ourselves. It enables us to subdue our passions, to withstand the temptations, to encounter the dangers, and sustain the varied discipline of life. It enlightens the conscience, brings to view our immortal destinies, and lifts man into alliance with his Maker. Of all the fruits of education, of all the achievements of knowledge, the greatest is the power of virtuous self-discipline, to war successfully with the foes within our own bosom and emancipate the soul from the thraldom of sense.

Here the preacher had raised his audience to an eminence which commanded a large prospect. Knowledge had failed of its effect, education had fallen short of its design, unless every individual mind was invested with this lofty power. Thus much was involved in the bold conception of renovating the world. What progress has been made in the enterprise? The present age is called an enlightened age. It is justly called so. It has put forth unprecedented energies in the cause of benevolence, and multiplied institutions for the elevation of man. But yet its deficiencies are great. Even in civilized and Christian countries may be found extensive scenes of moral desolation. In France, it appears from statistical returns that not one person in thirty-five is blessed with the benefits of education. Great Britain and Ireland contained three thousand five hundred parishes without the vestige of a school. In the populous county of Middlesex, embracing London with its million and a half of inhabitants, the uneducated portion of the community were three to one more numerous than in other parts of the kingdom.

Happily among ourselves the state of things is in one respect different. Knowledge is more generally diffused. The blessings of science and learning are widely scattered, and the benign influences of philanthropy are extensively felt. But one grand deficiency exists, and that is in religious education. As a people we make by law the most liberal provision for education, but in these provisions religious instruction is wholly and on principle excluded. Thus the general mind in infancy is left destitute of the most important elements of knowledge. The thought is never entertained of reaching it by legal provision. The whole field, the noblest that man can contemplate, is thrown open to private benevolence, and Sunday schools are the grand means by which private benevolence is to remedy an evil that no legislative provision can reach. Mr. Taylor here animadverted in strong terms on the morbid fastidiousness of public sentiment on this important point. The caution, which is wise and salutary in legislative enactments, degenerates and propagates itself in common life in the form of a sickly, withering jealousy. Instead of being anxious to remedy the evil in practice, men of all denominations unite in imposing a bar of proscription on the introduction of Christianity, in any of its forms or principles, or influences, into seminaries of education. This cruel interdict falls with the greatest severity on the children of the poor. It effectually debars them from the most important benefits of education. Here, however, as in other matters, the apathy and perverseness of men are overruled by Providence to the greatest ultimate good. For this melancholy state of the public mind has opened the way for an institution which has proved to be a most efficient means of disseminating religious knowledge, and seems destined to become a chief agent in effecting the renovation of mankind.

But we find ourselves already encroaching on the limits which we are obliged to prescribe to ourselves, or else we should like to dwell on the impassioned strains with which the preacher adverted to the flagrant disregard so often shown to the anxieties of Christian parents in the choice and appointment of teachers, and on the vivid picture which he drew of the blighting effects of infidelity on the minds of the young. On one further theme, however, we must not be wholly silent, though we cannot do justice to the preacher. He was expatiating on the importance of maternal influence: "When I am witnessing," he exclaimed, "the decay of all around me, the changing forms of society, the fleeting glory of the world; when I behold the proud monuments of art crumbling to dust, the works of genius and learning passing into oblivion, and friend after friend dropping into the tomb, the principles which my mother gave me, and the hopes which she inspired, grow purer and brighter, and expand with more holy and consolatory influence as I move forward in my journey in life."

Mr. Taylor concluded with an address to Sunday school teachers, and an appeal to the congregation in behalf of the object for which he pleaded. The occasion was a gratifying evidence of the zeal which is cherished among us for the promotion of this excellent charity.

THE CHRISTIAN WITNESS.

WHEN we penned our notice of Church periodicals last week, we were not aware of the establishment of a new paper in the Eastern Diocese under the name of the Christian Witness. We lose no time in welcoming this new auxiliary to the field and promising to co-operate with it in Christian labors as far as his views are coincident with our own.

We concur entirely in the opinion of Bishop Griswold, that benefit would be likely to result from the publication of a paper adapted to "the peculiarity in the religious views and feelings and wants of the people of New-England." But we must own our fears, grounded on the complexion of the specimen sheet, that the Christian Witness, however good it may be in its way, will not exactly supply this desideratum—that is, according to our views of New-England peculiarities. The paper it should be added is edited by the Rev. Messrs. Stone, Edson, and Howe, in behalf of the Convocation of the Eastern Diocese.

THE ZEALOUS CHURCHMAN.—We are glad to see, by the acknowledgments in this week's paper, that the case of Mr. Arad Wakelee continues still to excite the sympathies of our friends. It is due, however, to Mr. Wakelee, and to others who contributed toward the erection of the church in his neighborhood, to state that the article which first called attention to him was prepared entirely without his knowledge. He subsequently expressed his regret at some inaccuracies in our statement, and particularly that no notice was taken of the co-operation of others—some of other denominations—who extended a friendly hand in carrying forward the enterprise. We wrote our article under impressions left on our mind by a general conversation with Mr. Wakelee, and are happy to have been instrumental in forwarding his cause.

GREEK MISSION.—A correspondent of the New-York Observer, under date of August 26, 1834, thus speaks of the schools of Mr. and Mrs. Hill:

"The most interesting hour of our visit, however, remains yet unnoticed—that spent in the schools of Mr. and Mrs Hill. Happily, we have just saved a sight of these. A vacation terminated on Saturday, and on the day of our arrival the scholars were again assembled for a first time in the new term. The school-house of stone, stuccoed and painted yellow, is a fine building of two and a half stories, and would compare well, in its internal arrangements, and convenience for the various ages and attainments of the pupils, to the best edifices for the public schools of New-York. The whole number of scholars is five hundred, and the entire institution one of delightful interest, in view of the past state of education in Greece, and the promise, for the mind and the heart, which this demonstration of the zeal and successful efforts of our friends, gives to the rising generation of her children."

SUNDAY SCHOOL VISITER.—The first number of this periodical is published, and we have looked over its pages with great pleasure. It supplies a very important want in our community; and if it is sustained with the same ability with which it is commenced, it will be worthy of the patronage of Episcopalians. The present number consists almost wholly of original matter well adapted to the object of the publication. "A gratified Sunday School Teacher" is a narrative of particular interest. We wish the enterprise great success; and as the Visiter asks but a small fee for his visits, we hope he will find his way into families as well as into Sunday Schools.

A writer in the Catholic Herald, under the signature of "J. H.," has commenced a series of letters addressed to the Rev. Mr. Mason.

THE WESTMINSTER REVIEW.—We have received a number. It is the reprint of Mr. Foster, which is generally ready for delivery within a fortnight after the original is received from England.

THE NEW-YORK PROTESTANT EPISCOPAL PRESS.

No. 46 Lumber-street.

"ITS OBJECT

"Shall be to prosecute the business of Printing, Binding, and Publishing, &c., BIBLES, BOOKS OF COMMON PRAYER, and other Books, Pamphlets, Tracts, &c., on subjects connected with the Doctrines, Constitution, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, and otherwise to aid the institutions of the said Church."

ITS OFFICERS ARE

THE RT. REV. BENJAMIN T. ONDERDONK, D. D., *ex-officio President.*
REV. WILLIAM BERRIAN, D. D., *First Vice-President.*
CHARLES KEELER, *Second Vice-President.*
HENRY COTHEAL, *Treasurer.*
FLOYD SMITH, *Secretary and Agent.*

TRUSTEES.

FIRST CLASS, *whose term of service expires at the Anniversary of the Institution in October,* 1835.

REV. JOHN MCVICKAR, D. D.	GEORGE C. MORGAN.
REV. THOMAS H. TAYLOR.	CORNELIUS OAKLEY.
REV. JOHN F. SCHROEDER.	JACOB LORILLARD.
REV. HUGH SMITH.	

SECOND CLASS, *whose term of service expires in October,* 1836.

REV. WM. BERRIAN, D. D.	CHARLES KEELER.
REV. SAMUEL SEABURY.	SAMUEL MOORE, M. D.
HENRY COTHEAL.	GULIAN C. VERPLANCK.
LEWIS CURTIS.	SAMUEL WARD.
JAMES F. DEPEYSTER.	

CLASS THIRD, *whose term of service expires in October,* 1837.

BENJAMIN M. BROWN.	DAVID HADDEN.
FLOYD SMITH.	GOOLD HOYT.
C. N. S. ROWLAND.	RICHARD WHITTINGHAM.
THOMAS L. OGDEN.	GIDEON LEE.
WILLIAM H. HARISON.	

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

ON the second Sunday after the Epiphany, January 18, in the Chapel of St. Peter's Church, in this city, thirteen persons were confirmed by the Bishop of this Diocese.

The Rev. William D. Cairns, late Rector of Christ Church, Hudson, having taken a letter of dismission from the Bishop of this Diocese to the Bishop of North Carolina, and been received by the latter, has changed accordingly his canonical residence.

The following Missionary appointments have been recently made by the Education and Missionary Society of this Diocese:—

Moravia, Cayuga county, the Rev. Timothy Minor, Deacon.

Jamesville and Pompey, Onondaga county, the Rev. Marshall Whiting, Deacon.

Richmond, Ontario county, the Rev. George H. Norton.

Constantia, Oswego county, the Rev. Henry Peck, Deacon.

Potsdam and Canton, St. Lawrence county, the Rev. Richard Percy.

WE learn from the New-York American, that the Legislature of North Carolina has decided, by a vote of 50 to 38, that a free man of color shall not be permitted to educate his own children, or cause them to be educated.

Murder of two Missionaries.—From Batavia we have the melancholy intelligence that Mr Lyman and Mr. Munson, the two American Missionaries who embarked in March last from Batavia for Sumatra, were *murdered and eaten* by the natives of the Batta country, in the interior of Sumatra, on the 28th July last. Their bereaved widows are still at Batavia, waiting anxiously for an opportunity to return to their native land.

It must be a subject of general regret to learn that the venerable and excellent Dr. Morrison, that fellow-laborer of the lamented Carey, died a short time since at Macao.

Annals of the Swedes on the Delaware.—Under this title, the Rev. J. C. Clay, "Rector of the Swedish Church in Philadelphia and its vicinity," has published an interesting little volume, which gives an account of the Swedes from their first settlement in this vicinity and in Delaware, about the year 1637, or 1638, to the present time. The religious character of the early settlers, and the prominence consequently given to the history of their Churches and ministers, renders it worthy the attention of such readers as may be supposed to take an interest in a paper like ours. The details on this point are very interesting, and little known, we believe, to the community. Several documents relative to the three Swedish Churches in this city and vicinity are given. We observe that the legislative act of 1787, confirming the original charter, provides that the Rector and other ministers of their Churches shall always be "in the ministry of the Lutheran or Episcopal Churches."

This work is published by Mr. John C. Pechin, and is accompanied by a likeness of the Rev. Dr. Collin, the last *Swedish* Rector of the Churches, who died in 1831, in the 87th year of his age—and a view of the Church at Wicaco. This is stated to be "perhaps the oldest edifice of the kind still open for public worship and in good repair any where to be met with in our country."—*Episcopal Recorder.*

Eastern Diocese.—We learn from a correspondent at Providence, to whose attention we have been much indebted on previous occasions, that a new Episcopal parish has been recently formed at Pawtucket, R. I., under very favorable circumstances, and is under the charge of the Rev. Mr. Pratt.—*Ibid.*

The Rev. FRANCIS H. L. LAIRD, from Trinity Parish, Charles county, Md., has accepted the Rectorship of the Parishes of Springhill and Stepney, Somerset county, in the same state, where we are informed he is laboring with much acceptance to the people of his charge.—*Ibid.*

Dr. Wainwright's Sermon.—Agreeably to an ancient custom, the Rev. Dr. Wainwright, of the Episcopal Church, delivered the annual sermon before the assembled Legislature of this State on Wednesday afternoon. His discourse was founded upon the following words:—*For the poor shall never cease out of the land.*—Deut. xv. 11. The topic of discourse was the distinction between the poor and the rich; and the ground assumed was, that the distinction arises necessarily from the nature of things; and that this arrangement of Divine Providence is, nevertheless, no objection to the supposed infinite goodness of the Creator. In this position the Dr. sustained himself with great ability. He showed, we think conclusively, not only that inequalities in wealth arise necessarily from the unalterable condition of man, but that this distinction is necessary also to the best good of human society. The discourse evinced a familiarity with first principles of the philosophy of human society, which rendered the subject as appropriate to the preacher, as it was to the occasion upon which it was discussed. The sentiments of the sermon we believe to be most just; and sure we are, that they were exhibited in a manner uncommonly able and dignified. The discourse will doubtless be published, and we desire that it may be read by every citizen in the Commonwealth. It is only now and then that we find a man who is capable of recurring to first principles. Dr. Wainwright has done this in a most happy manner, upon a subject that deeply concerns the temporal well-being of every individual.—*Christian Watchman.*

Increase of Churches.—Many instances like the following are on record, especially in the newly settled parts of our country.

In 1816, the presbytery of Mississippi contained *four* ministers; on the same ground there are now *fifty*, who constitute with the Eldership, the Synod of Mississppi and South Alabama. Several new churches have been formed in this Synod during the past year.

The Rev. Dr. Jarvis.—For the information of the numerous friends of the Rev. Dr. Jarvis, who have been authorized by recent notices in some of the papers of our communion, to expect his arrival in this country, we state, on the authority of an English correspondent, that he is to spend the winter in Paris. It was his intention, as he wrote to our correspondent, from Rotterdam, Oct. 21, to have embarked in that month for America. "But GOD, who orders all things in wisdom, has seen fit to disappoint all our plans." His children were taken ill successively on the road, and the health of one of his daughters is so much impaired that she cannot bear the severity of a winter passage.—*The Missionary.*

NOTICE.

A CLERGYMAN residing within thirty-five miles of the city, in a delightful and healthy situation, would receive into his family seven or eight boys, to instruct in the different branches, taught in boarding schools. Reference, for particulars, to Mr. Floyd Smith, Agent of Protestant Episcopal Press, 46 Lumber-street, New-York.

January 23, 1835.

Calendar.

JANUARY.

25. 3d Sunday after Epiphany, and Conversion of St. Paul.

FEBRUARY.

1. 4th Sunday after Epiphany.
2. Purification of Virgin Mary.
8. 5th Sunday after Epiphany.
15. Septuagesima Sunday.
22. Sexagesima Sunday.
24. St. Matthias.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report of the 7th instant.

By the hands of the Rev. Joseph H. Nichols, *eight dollars and fifty-six cents*, being the amount of a collection in Christ Church, Greenwich, Connecticut, on Christmas day.

From a Lady in Connecticut, for the Church in St. Augustine, *three dollars.*

From the Missionary Association of Grace Church, Jamaica, L. I., by the hands of their Rector, the Rev. Wm. L. Johnson, *one hundred dollars*, appropriated as follows: for the General Fund, $50; for Tennessee, $25; for Green Bay, $20; and for the Greek Mission, $5.

A Christmas offering of Trinity Church, Windham, Greene county, N. Y., by the Rev. O. P. Holcomb, *eight dollars and sixty cents*, for general purposes.

Jan. 21, 1835. JAMES SWORDS, *Agent, &c.*

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

1835		
Jan. 12.	Received from The Ladies' Relief Society of All Saints' Church, New-York, per Rev. Dr. William A. Clarke,	$20 00
16.	Received of the Auxiliary Female Association of St. John's Chapel, New-York, per Miss Corre,	8 00
16.	Received collection in St. John's Church, Mount Morris,	6 00
17.	Received collection in St. Peter's, Westfield,	4 00
"	" " " in St. Paul's, Mayville,	3 00
20.	" " in St. John's, Yonkers,	12 00
"	Received from St. Paul's Church, Albany,	2 00
"	Received from the Female Missionary Association of Grace Church, Jamaica, L. I., per Rev. William L. Johnson,	50 00
		$105 00

Education Disposable Fund.

1835.		
Jan. 12.	Received from The Ladies' Relief Society of All Saints' Church, New-York,	$20 00

BENJAMIN M. BROWN, *Treasurer*,
Butchers' and Drovers' Bank.

New-York, Jan. 22, 1835.

THE subscriber, in behalf of Mr. Arad Wakelee, gratefully acknowledges the receipt of the following sums, viz.

From the Rev. Samuel R. Johnson, Flushing, L. I.,	$5 00
From a "Friend," by the hands of Chas. Keeler, Esq.,	5 00

FLOYD SMITH,
New-York, Jan. 22, 1835. 46 Lumber-street.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of *fifty dollars*, from the Christian Benevolence Society of St. Stephen's Church, New-York, by their Treasurer, through C. H. Roach.

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

January 22, 1835.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums.

From E. W. Townsend, the collection at the Church of the Epiphany, for the quarter ending 31st. Dec.		$134 56
From a friend of the mission, by Rev. Lot Jones,		10 00
Captain Walton and W. Walton,		10 00
By the Committee of Grace Church—		
From John Delafield,	100 00	
H. C. De Rham,	50 00	
John Mason,	25 00	
Robert Ray,	100 00	
Peter Schermerhorn,	100 00	
		375 00
By the Committee of St. Paul's Chapel—		
From Rev. J. F. Schroeder,	$25 00	
George Barclay,	50 00	
A Parishioner,	1 00	
A Parishioner,	10 00	
		86 00
By the Committee of Trinity Church—		
From Mrs. Thurman,	$5 00	
Mrs. Parkin,	5 00	
		10 00
By the Committee of St. John's Chapel—		
From Jacob Shatzell,	50 00	
Mrs. Troup,	5 00	
A Lady,	2 00	
Mr. H——,	2 00	
Mr. S——,	2 00	
James Heard,	25 00	
		86 00
By the Committee of Christ Church—		
From the Association for the Promotion of Christianity,		22 00
By the Committee of St. Michael's—		
From J. F. Depeyster,		10 00
By the Committee of St. Thomas—		
From J. G. King,	100 00	
Mrs. J. Rogers,	15 00	
Mrs. M. Muhlenberg,	10 00	
Rev. W. A. Muhlenberg,	10 00	
Geo. P. Rogers,	10 00	
Dr. F. A. Muhlenberg,	5 00	
		150 00
By the Committee of the Church of the Holy Evangelists—		
From E. L. Mix,	10 00	
Macrae & Hull,	15 00	
		25 00
		$910 56

LEWIS PHILLIPS, *Treasurer*,
at the Office of the Howard Insurance Company,
54 Wall-street.

THE Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations, for the benefit of the poor.

From a Friend, a number of articles of clothing for small children.

From a Lady, several hats and other articles, suitable for persons in mourning.

By Swords, Stanford, & Co.—

From Isaac Carow, Esq.,	$6 00
From a Lady and Gentleman,	6 00
	$12 00

LOT JONES, 192 Allen-street.

January 22, 1835.

*** Further donations will be thankfully received. Much yet remains to be done. L. J.

DURING the last week, the subscriber gratefully acknowledges in behalf of the Church of the Holy Evangelists, the following donations, viz.

From Miss Robert, for the Infant School,	$3 00
From J. F. S., one bundle childrens' woollen garments, handed to the Ladies of the Infant School, for its use, by Mrs. Kemp,	3 00

Also, for the same, by a Lady, six pair of stockings, and nine yards of calico.

Jan. 22, 1835. HUGH SMITH.

THEOLOGICAL SEMINARY LIBRARY.

From Rev. Samuel H. Turner, D. D., Professor of Biblical Learning and Interpretation of Scripture,—

Translation of the Institutio Interpretis of J. A. Ernesti. Edin. 2 vols.

Translation of Tholuck's Exposition of St. Paul's Epistle to the Romans.

On part of Committee,
Jan. 22. JOHN MCVICKAR.

CHURCH OF THE NATIVITY.

THE Treasurer of the Church of the Nativity, gratefully acknowledges the receipt of the following sums through the hands of Henry Cary, Esq.

From Meigs D. Benjamin, Esq.	$10
From James Smith, Esq.	10
	$20

FRANCIS TOMES, Jun., *Treasurer*,
January 14th, 1835. 6 Maiden Lane.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

THE subscriber has the pleasure of acknowledging the receipt of *Two Hundred and fifteen dollars*, from James Douglas of Cavers, in aid of the permanent funds of the Institution; received by the hands of Joshua Clibborn, Esq.

Jan. 21, 1835. HENRY CARY, *Treasurer.*

PRESS DEPOSITORY,

46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 22d, from the following persons, viz.

Postmaster, Skaneateles—Postmaster, Chapinville—Wm. Thorn Williams—Albert Smith—Rev. S. I. Lord—B. M. Brown, Esq.—Postmaster, Woonsocket Falls—Rev. Clarkson Dunn—Rev. David C. Page, *with remit.*—Rev. J. M. Rogers. [Box of books forwarded the day after Mr. Rogers left the city.] Postmaster, Wilmington, Del.—Rt. Rev. B. T. Onderdonk—Abner Landon, *with remit.*—Postmaster, Great-Barrington—Oliver G. Steel—Preston King—Richard H. Waters—Rev. Thomas F. Davis, jun.—Rev. Henry M. Mason—William Stanly—Wm. J. Boone.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Henry Finch, *with remit.*—Mr. A. Tubbs—Postmaster, Franklin, Delaware Co.—Rev. Jackson Kemper, D. D.—P. E. DeMill, *with remit.*—Marshall, Brown & Co., *with draft*—John Tracy, *with remit.*—J. C. Pechin—Rev. B. Hutchins—J. B. Wallace.

RELIGIOUS BOOKS.

FOR sale at the New-York Protestant Episcopal Press, No. 46 Lumber-street, rear of Trinity Church, a full assortment of the BOOK OF COMMON PRAYER, in every variety of size, price, and style of binding, with either the new or old Psalms—the new Psalms bound separately—the Psalms and Hymns bound together; BIBLES in considerable variety; Communicant's Companion; Devotional Sonnets; The PARISH LIBRARY, consisting of thirteen volumes, and in which are included six volumes of the Standard Works, edited by the Rev. William R. Whittingham; the Works of Bishop Ravenscroft; Essays on the Difficulties of St. Paul, by Archbishop Whately; Bishop Sumner's Help to Domestic Instruction and Devotion, consisting of Lectures on the Gospels of St. Matthew and St. Mark, in one volume, and of St. Luke in a second volume; Bishop Blomfield's Manual of Family Prayers; Sacra Privata, by Bishop Wilson; the Weller Tracts from vol. 1 to 8; the M'Ellen Tracts, by the Rev. John A. Clark; the Tracts of the Protestant Episcopal Tract Society, from No. 1 to 78—together with a variety of the other Church Publications of the day.

BOOKS OF DEVOTION.

Bishop Blomfield's Family Prayers.
Cotterill's Prayers.
The New Manual.
Family Prayers, by William Wilberforce, Esq.
Family Devotions, from the Liturgy. By the Right Rev. Bishop Onderdonk, of Pennsylvania.
Family and Private Prayers, taken from the Liturgy of the Church. By the Rev. William Berrian, D. D.
Wyatt's Christian Offices.
Christian's Manual. By Bishop Hobart.
Companion for the Altar. By Bishop Hobart.
Communicant's Companion.
Wyatt's Christian Altar.
Wilson's Sacra Privata.

ALSO,—*Helps to Devotion*—Bishop Sumner's Expository Lectures on the Gospels of St. Matthew, St. Mark, and St. Luke, peculiarly adapted to the use of families.

FLOYD SMITH, Agent.

January 15, 1835.

FOR SALE.

A GOOD toned Church Organ of 5 stops—2 Diapasons, Principal, Flute and 15th—a swell of 3 stops may be added. The subscriber has presided four years at the above instrument in a Church in England, and wishes to engage as Organist, in any Evangelical Church where one may be wanting;—would prefer settling in a climate a few degrees warmer than Otsego County, where he has held the above situation the last two years: will follow the trade of House Painting, if not sufficient pupils.

Letters post paid, with terms, addressed to

C. W. SLADEN,
Cooperstown, Otsego County, N. Y.

THOMAS DUGAN,

SEXTON OF TRINITY CHURCH.

Application for interment to be made either at the Church, or in Cedar-street, 2d door west of Broadway, or at his residence 6 College Green.

Jan. 15, 1835. 3m.

A FEW weeks since we published from the "London Christian Remembrancer," the Hymn in Monkish Latin, —*Adeste Fideles*, with a request that a translation in Long Measure might be furnished, on promise of "an annuity of thanks." Two weeks since we gave one attempt by an unknown correspondent, but regret that one or two slight typographical errors were allowed to pass.

The December number of the Remembrancer has no less than *seven* translations, though not all in the proposed measures. From the whole we take the two following.

(*Auburn*) *Gospel Messenger*.

Adeste Fideles.

Tune, 100*th Psalm*, *Old Version*.

From tents of Shem, from Japhet's isles,
Your votive gifts triumphant bring;
Joyous, where Bethl'hem's load-star smiles,
Ye faithful, come adore your King!

True GOD of GOD, pure light of light,
The Gospel day's celestial spring;
Hail, Virgin born! ye realms of light,
O come adore your rising King!

Thy natal morn we herald, LORD!
With grateful hearts hosanna sing;
Earth's sons behold th' incarnate word;
O come adore your increate King!

"Glory to GOD," ye angels sound,
Ye choirs that soar on seraph's wing;
And ye who tread this hallow'd ground,
Adore your Saviour, Lord, and King.

Haste, haste, ye faithful, speed your way
To Bethl'hem's gates with one accord;
Angels proclaim our King to-day:
There let us worship CHRIST the Lord.

Him, GOD of GOD, and light of light,
GOD's only true begotten word;
Born of a Virgin, pure and bright;
Him let us worship, CHRIST the Lord.

On this glad morn all prayer and praise,
To Thee, in heaven and earth adored,
Incarnate SON of GOD, we raise;
Thee will we worship, CHRIST the Lord.

Now let the loud hosannas ring,
Angels and saints your aid afford;
All glory to our heavenly King;
Now let us worship CHRIST the LORD.

CHRIST AND THE CHURCH,

By the Rev. Ethen Allen, Rector of Christ Church, Dayton.

iv. Again, she does *not impose upon her communicants the confession of a creed, which is the subject of controversy.* The only one which she calls upon her private members to profess, is the Apostles' Creed—consisting of unquestionable facts, and which no Christian denies or doubts. She means to erect no barrier which CHRIST has not erected, and to appoint no cross which she has not appointed; and hence asks no subscription to this creed even. It is repeated, however, always in her ordinary service, as also in her baptismal and communion services. In admitting communicants to her altar, she questions them only—first, whether they 'repent them truly and earnestly of their sins,'* their purposes and determinations being changed with regard to them, and their 'intentions being to lead a new life, following the commandments of GOD,'—secondly, whether they are in love and charity with their neighbors,'—and thirdly whether they have 'faith' in the Lord JESUS CHRIST. She questions them thus, only on points alike fundamental and practical. But to ask assent to articles of faith, on the part of private Christians, which are matters of controversy even among evangelical Christians, and which involve high and abstruse points in metaphysical theology, is of very questionable expediency, if not of positive injury. It is professing, in many cases, they know not what, and is calculated to bar the communion to some and to increase and perpetuate divisions as well as party spirit, among the followers of CHRIST.

v. Fifthly, *she is truly liberal.* On points where Scripture has not decided clearly, she leaves her members at liberty to differ. She receives baptism, for instance, as a Scripture ordinance; but whether it be by immersion or otherwise, she leaves them to choose. She receives as true, the great doctrines of redemption and atonement by the blood of JESUS, and justification by faith only; but whether they shall be interpreted as by Calvin, Arminius, or others, she leaves them to decide. She thus avoids calling them to a decision, where that decision would make them personally no better Christians. She thus encourages a course of mutual forbearance, good will and charity, and calls on her members to walk together in love, and not to judge one another. Still further, in the exercise of her liberality, it is worthy of remark, she separates none from her ordinances but the unfaithful. Her fold is open to all who repent and believe in the Lord JESUS CHRIST. And if those professing repentance and faith come not to her table, they separate themselves; she cannot be said to do it. She would heal divisions, but not cause them.—Hence she invites all to come who are CHRIST's disciples, and that too without regard to name. It is they, therefore, who separate, and not she, that at any time cause divisions. She aims at the unity of the Church. She knows that CHRIST 'broke down the middle wall of partition' (Eph. ii. 14,) between Jews and gentiles, that they might be one church; and she is not disposed to reconstruct that wall again. Coming, as divisions do, from beneath, from a 'wisdom that is earthly, sensual, devilish,' (James iii. 14–16,) she has no sympathy with them.

vi. In the next place, *in her worship and ordinances, she rejects whatever she deems to be of man's invention.* Hence, for instance, she rejects the worship of saints, human traditions, private confessions, and the authority of a supreme earthly head, on the one hand, and on the other, lay elderships, presbyterial ordination and congregational organization. I am not an Episcopalian by birth or education, and I should not have left a church which, including its different divisions in this country, has, perhaps, five thousand ministers, and joined a church so spoken against, had I not made investigation, and found it, in my opinion, duty. And after the examination made, the only point in her worship and ordinances which I could not find fully borne out by Scripture, is using the cross in baptism; and this we are at liberty to omit, when desired. But while she rejects men's inventions, *she rejects, knowingly, no doctrine of* CHRIST. She may reject some interpretations which men put on doctrines, but not the doctrine itself. Hence, she receives the laying on of hands, called generally, *confirmation*—which St. Paul calls 'a doctrine of CHRIST;' (Heb. vi. 1;) nay, one of '*the first principles of the doctrine of* CHRIST.' And yet, though pronounced by him to be such, is by some cast utterly aside, along with forms of prayer—even that form given by CHRIST, and that office in the ministry which was the only one established by him personally.

vii. Once more,—it is her glory, that *she prominently sets forth* JESUS CHRIST. That prayer of the Saviour's own inditing, she introduces in every service;† and all her own prayers are offered in his name. She looks to him to present them for acceptance at the mercy-seat—and not a few are addressed to him directly. Such is the case in a large portion of the litany, to refer to no other prayers, in which her children are accustomed to ask, saying! 'O GOD, the Son, Redeemer of the world, have mercy upon us, miserable sinners!—O CHRIST hear us—O CHRIST, have mercy upon us.' He is made, too, the object of direct praise:—'Thou art the king of glory, O CHRIST—thou art the everlasting Son of the Father,' is the language of her Te Deum; and turning to the Gloria in Excelsis, two thirds of it are found addressed to 'the only-begotten Son.' Days of solemn celebration are set apart in commemoration of his birth—his circumcision—his manifestation to the Gentiles—his last sufferings—his resurrection and ascension; designing thus to keep the prominent events of history in continual remembrance. His ordinances, the communion and baptism—the one, in which is conferred the Christian name and privileges; and the other, designed to keep his death in perpetual memory, are made to occupy a place most conspicuous. He is *authoritatively* set forth as the only ground of the sinner's 'justification,' (Article 11,)—as 'taking away the sins of the world,' (Article 15,) and as 'the only name whereby men must be saved,' (Article 18.) She receives him as her prophet, priest and king, and reminds her ministers, in conferring orders on them, that they are 'messengers, watchmen, and stewards of the LORD—to seek for his children, who are in the midst of this naughty world, that they may be saved, through CHRIST for ever.'* And thus to set forth and magnify JESUS, her exalted head, is her great and glorious aim. In the use of her service, therefore, her members cannot forget, nor wander from him; but are constantly led to feel that they he is their only source of hope for acceptance at the throne of grace—as well as for salvation and eternal glory.

viii. I might here show, that she *has provided amply for the advance in piety and holiness* of her individual members. But this I here pass by and remark, *lastly*, that she has *provided effectually for her own permanency and increase.* She is provided with a ministry, whose instructions reach to the 'discipline of all nations,' (Matt. xxviii. 19; Mark xvi. 16,) and adding them to the Church. But a peculiar feature in her provisions for her increase, is her Lent season. What does the Church need, my brethren, on her part, to make the word effectual, but prayer and fasting? And here is a protracted season of prayer and fasting, appointed annually for forty days. And let any congregation of the Church come up to the spirit of this institution, and a revival of *spiritual* religion will as surely succeed, as that GOD hears and answers prayer. It will be found, I doubt not, a glorious institution in bringing back the Church to its primitive state of piety and efficiency. And not only is she thus provided for advancement, but she has been found heretofore eminently successful. It was the Church, under Episcopal supervision, that was instrumental, under GOD, in gaining the first great triumphs of the cross—when, from a hundred and twenty disciples, in an upper room, in the city of Jerusalem, (Acts i. 15,) it spread till it filled the then Roman empire, and prostrated judaism and paganism at its feet. At the Reformation, also, it was a church under this same organization, that was at least as efficient as was any other, in casting off the domination of an earthly head, and its consequent additions and corruptions. And when infidelity had well nigh deluged the fairest portions of Europe, who, but this same Church, in the omnipotence of her Master, stood forth and stayed the rolling flood? Has not the Church Episcopal, then, shown herself efficient, in her Master's hands, in times long past? And is she efficient now? Why, this moment, how nobly is she doing in sending forth the Gospel to regions of darkness long undisturbed. Her missionaries† and her Bibles,‡ in what multitudes are they thrust out! Indeed, my brethren, within her pale originated the Bible§ and missionary associations,‖ which now bless our world.

And is she not also well calculated for permanency? In the early centuries of the Church, it was under Episcopal supervision universally—and how stands the matter now? Why, after all the tossings and commotions by which she has been desolated, eleven-twelfths of the Christian world are still Episcopal¶—only one twelfth is found dissenting. Each of the ancient churches, now existing, has outlived all the sects which sprung up among them. And while they live, those sects are known only in the page of history. Though some of them have fallen far, far indeed, and are exceedingly corrupted, yet do they present entire the Bible and the ministry—the very agents which enlightened Christians are this day using, to scatter light and blessedness among benighted nations. And let the Almighty breathe on these dry bones, and they shall again be what they were in ages past. It is sometimes said, I am here reminded that Protestants received their Bible from the Roman Church. My hearers, there is not an ancient church existing but what has kept it. The Greek—the Syrian—the Coptic—the Armenian, &c., all have the same word, and have had it from the beginning; nor was it ever banished from the church of the British isles. Its permanency, however, in retaining what it gains, may be also seen in comparing the present state of Protestant Christendom. Compare then the Protestant churches of Germany and Switzerland, with that of England. While the latter is still vigorous and efficient, and daily becoming more so, in the midst of all its difficulties and burdens, the former are withered by the blighted influence of the spirit of infidelity. We may compare, also, the state of religion in the Church of England, with that of those dissenting from her pale, and the argument will also be triumphant. It is not now a time of experiment with the Church Episcopal,—the experiment has been made.

We speak not these things in the spirit of boasting. Oh no,—we have still *enough to humble us.* We speak them, because they should be known—as is demanded by the cause of Christian truth and charity. But they will not be known, if they are not spoken—and if not spoken, ignorance and error, in respect to them, will continue to prevail, and divisions will grow wider constantly. We wish the Church in which we are, to be known and candidly examined; and whatever shall be found in her, which the Bible does not sanction or prescribe, that will we renounce. If others will come out and do the same—rendering entire obedience, in every thing to the sacred Scriptures, then will the Church be one again—one as it was in former days. Then shall her energies be once more united. She shall be terrible to her enemies, as an army with banners—and the song of triumph shall resound 'from mountain top to mountain top, till earth roll its rapturous hosanna round,' and JESUS be hailed the universal King.

* See invitation to communion, in 'the order for the administration of the Lord's supper'—ye who do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of GOD, and walking from henceforth in his holy ways, draw near, with faith,' &c.

† Called the Lord's prayer, Mat. ix. 9, etc.; Luke xi. 2.

* The bishop's charge to presbyters, in 'the form of ordering priests.'

† I have no means of ascertaining the number of domestic missionaries which are in the employ of the Church Protestant Episcopal, and this is the favorite department; but of the six hundred and three missionaries engaged in foreign lands, I find from a statement published by the Missionary Herald, at the beginning of the present year, that three hundred and twelve were sent out and sustained by her means and agency. In this country she has, as yet, done but little in this great work. The U. S. Foreign and Domestic Missionary Society has now but two or three foreign missionaries, and somewhere between twenty-five and thirty domestic missionaries only. The different dioceses, however, have not been idle. Each has its own missionary associations. The one in New-York has upward of fifty missionaries. That in this diocese has eight or nine.

‡ The proportion of funds contributed to this object, cannot be precisely ascertained. Those, however, understanding the subject, will not be backward to award a full half to those bearing the name Episcopal.

§ The first association formed among Protestants, for missionary purposes, was the 'Society for promoting Christian Knowledge,' which was instituted in A. D. 1701. The next the United Brethren, in 1732, both Episcopalian, as also the Wesleyan Methodist, which was instituted in 1786. The Baptist Missionary Society was formed 1792, and the London Missionary in 1796. These last two are of the dissenting interest.

‖ The Bible Society first formed, was in 1780, now called 'Naval and Military Bible Society.'

¶ I state this on the authority of the Churchman's Almanac, for 1834. The editor of that interesting work, has there given a comparative view of the 'extent of Episcopacy,' which he concludes in these words:—'It may be briefly stated, then, that the Episcopal constitution of the Christian ministry, prevails over about eleven-twelfths of the Christian world.' The estimates, he tells us, on which he founds his conclusion, are drawn from approved sources, sanctioned by non-Episcopal writers.

From the Missionary.

To Bartholomew Ziegenbalgius, and John Ernest Grundlerus, preachers of the Christian faith, on the coast of Coromandel.

"As often as I behold your letters, Reverend brethren, addressed to the venerable Society instituted for the promotion of the Gospel, whose chief honor and ornament ye are, and as often as I contemplate the light of the Gospel, either now first rising on the Indian nation, or after the intermission of some ages again revived, and as it were restored to its inheritance; I am constrained to magnify that singular goodness of GOD in visiting nations so remote; and to account you, my brethren, highly honored, whose ministry it hath pleased him to employ in this pious work, to the glory of his name, and the salvation of so many millions of souls.

Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy, in the bosom of the Church, titles and honors, obtained without labor, or without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have labored in the vineyard which yourselves have planted; to have declared the name of CHRIST where it was not known before; and through much peril and difficulty to have converted to the faith those among whom ye afterward fulfilled your ministry. Your province, therefore, brethren, your office, I place before all dignities in the Church. Let others be pontiffs, patriarchs, or popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his works*, a greater reward shall be adjudged to you. Admitted into the glorious society of the prophets, evangelists, and apostles, ye, with them, shall shine, like the sun among the lesser stars, in the kingdom of your Father, for ever.

Since then so great honor is now given unto you by all competent judges on earth, and since so great reward is laid up for you in heaven, go forth with alacrity to that work, to which the HOLY GHOST hath called you. GOD hath already given to you an illustrious pledge of his favor, an increase not to be expected without the aid of his grace. Ye have begun happily; proceed with spirit. He, who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favor in the eyes of those whose countenance ye most desired; He who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your Church; He will continue to prosper your endeavors, and will subdue unto himself, by your means, the *whole continent of oriental India.*

O happy men! who standing before the tribunal of CHRIST, shall exhibit so many nations converted to his faith by your preaching; happy men! to whom it shall be given to say, before the assembly of the whole human race, 'Behold us, O LORD, and the children whom thou hast given us;' happy men! who, being justified by the Saviour, shall receive in that day the reward of your labors, and also shall hear that glorious encomium, 'Well done, good and faithful servants, enter ye into the joy of your LORD.' May ALMIGHTY GOD graciously favor you and your labors in all things. May he send to your aid fellow-laborers such and as many as ye wish. May he increase the bounds of your churches. May he open the hearts of those to whom ye preach the Gospel of CHRIST, that hearing you they may receive life-giving faith. May he protect you and yours from all evils and dangers. And when you arrive (may it be late) at the end of your course, may the same GOD, who hath called you to this work of the Gospel, and hath prepared you in it, grant to you the reward of your labor, an incorruptible crown of glory.

These are the fervent wishes and prayers of, venerable brethren, your most faithful fellow-servant in CHRIST,

GULIELMUS CANT.

From our Palace at Lambeth,
Jan. 7, A. D. 1719."

EXTRACT FROM AN ADDRESS,

On the Claims of the Sunday School, delivered in the Episcopal Church, at Nashville, by A. STEPHENS.

"IT will be easily seen that our remarks have been principally confined to that class which enjoys all the advantages of secular education. As it is the one most exposed to temptation, as well as the most important class in the community:—the one which in after life must furnish the prominent and leading characters in our country:—whose influence will be most widely felt, and whose principles will give tone in a great measure to society. If the blessings of the S. S. were extended to this class alone, what an incalculable amount of good might even *then* be done, by forming and training them to the principles of Christian morality,—by raising up in each successive generation a band of Christian Statesmen, Christian Orators and Christian Legislators. But the S. S. system acquires fresh beauty, additional moral grandeur, when we contemplate it under the character of a great national institution, which aims to renovate the great mass of the people, and consequently to strengthen the very base which supports all our civil, political and religious institutions; to purify the fountain of our liberties, the source of our individual property, and our national security.

But should it be maintained in opposition to the claims of the S. S., that moral instruction must be the work of the Christian parent alone, and were it granted that every such parent faithfully discharged his duty to his helpless offspring, (and no admission would be more lamentably untrue) still, we would ask, what is to become of that overwhelming majority that have no Christian parent? Must they be cut off from the band of the faithful? Shall these unnumbered multitudes be for ever shut out from the hope of immortality as the acknowledged heirs of perdition? Humanity revolts at the thought. Christian obligation forbids it, as an impious violation of the eternal principles of justice which bind us to do unto others as we would have them do unto us. This countless number of little wanderers, the Sunday school throws open its doors to receive. The offspring of the listless worldling, the unhappy skeptic, as well as the pious Christian, the helpless beggar and the houseless orphan, all meet upon common ground to receive the lessons of that common knowledge, without which all other knowledge is foolishness, and which will flourish in perpetual vigor, in immortal freshness and beauty, when all other human endowments and acquisitions have perished. We have appealed in behalf of this institution, so far, chiefly to selfish considerations; so far as your own happiness is identified with the honor and usefulness of those you best love. But the S. S. demands the support of this Christian people, as a powerful instrument in the preservation of a pure and rational Christianity. The argument which we drew for the S. S., as being an able and efficient instrument in the formation of moral and intellectual character, bears equally strong in a general point of view—viz. that THE PURITY OF RELIGION, AS WELL AS THE INTERESTS OF LEARNING, WILL BE MUTUALLY ADVANCED BY THEIR UNION.

There is no fact better established by the history of the Church, than that knowledge and religion must go hand in hand. When the apostle Julian had exhausted all the resources of the Roman Empire for the destruction of Christianity—in vain—as a last device of his malignant ingenuity, he issued a royal edict to exclude the children of Christians from schools and lectures. And well did the crafty enemy of Christianity judge of the efficacy of his weapons. The deplorable state of the Church for ages after proved that he had shot with a poisoned dart.

Christianity can no more exist in purity, as far as human agency is concerned, without knowledge, than vegetation can spring and mature without the heat of the sun. So close is the connexion between them that each will suffer by the disruption. Christianity without learning will ultimately sink into idolatry: and learning without Christianity, or some other strong religious restraint, will establish a despotism of all others the most tyrannical and oppressive, because most unlimited.

If we want proof of the evil effects of separating learning and religion, let us look back to the gloomy age of the Church, when universal *mind* was in total eclipse; and all knowledge had passed from the earth, except where it was found in combination with imposture. What was the consequence? Idolatry had well nigh supplanted the religion of reason, and the dogmas of men triumphed over the precepts of Heaven. The Church became the refuge of every enormity; the defender of every vice; the propagator of every superstition which the blindness of a brutalized multitude, and the ambition of a depraved priesthood could invent. The Holy Sanctuary became a great reservoir, to receive from a thousand streams their deposits of hypocrisy, imposture, ignorance and pollution, only to send up again their moral effluvia through the atmosphere rendered ten fold more poisonous by the commixture.

Such was the effect of setting up Christianity independent of learning. But the case is now changed. The danger is now that intellectual will outstrip moral improvement. And many circumstances are combining to produce this state of affairs, unless counteracted by Christian enterprize. The organization of most of our institutions of learning from the common school up to the university, is designed almost exclusively, for the cultivation of the natural sciences and profane literature. How small a portion does Sacred Literature constitute of the acquisitions of the "accomplished scholar!" and one of the great characteristics of this prolific age is the steady and rapid progress in the pursuit of knowledge. Every energy of mind seems to have acquired renewed vigor; and impulses and inducements before unfelt, are bearing along every rank, profession and gradation of society in the great march of intellectual improvement. Christianity must keep pace with the advance of knowledge, or knowledge will create a monopoly of influence and learn to despise the alliance. Let any human institution grow into inordinate power, and it will despise the instruments of its advancement, no matter what may have been their integrity and worth, just in proportion to its elevation.

PRESENT STATE OF RELIGION IN FRANCE.

THE following is from a letter addressed to the Editor of the Presbyterian, by an American resident in France.

The Christian, who follows attentively the progress of things, perceives, with joy, that a religious movement is in manifest operation in France, and that this movement is in favor of evangelical principles. An association, under the name of the Evangelical Society of France, has just been formed, with the direct purpose of concurring, by all the means in its power, to assist and direct this religious movement. But it is still in its infancy, and its resources are very limited. This Society is entitled to the sympathy and co-operation of the followers of CHRIST in all countries. It is composed of Christians eminent for their zeal, their intelligence, and their capacity, and if it is vigorously seconded, we have reason to hope that its efforts, aided by the blessing of GOD, will be crowned with success. The time has come to labor for the evangelizing of France. A religious awakening is very apparent, and it has commenced with the highest classes of society. We also enjoy much greater liberty of acting than at any former period.

We can every where distribute Bibles, form prayer-meetings, make known the love of GOD, open churches; and if we remain idle when the LORD sends us so much work we shall indeed be culpable. The part of France in which the field of all my labors is situated, recommends itself in the most forcible manner to the attention of Christians. Brittany is one of the most backward provinces of France; there is here no education, little civilization, and much superstition. The Protestant religion has never made her voice heard excepting a little toward the south. Even the true principles of Christianity have never been known there. It is only a few hundred years since Brittany embraced Christianity, and it was at a time when the superstitions of Rome had entirely changed its nature; so that the missionaries of the Pope who penetrated into this country, compromised with the inhabitants, and their only desire being to attach them to Rome, they allowed many Druidical superstitions to remain among them which still subsist, and render this people the most superstitious in all France. With the exception of the few fundamental dogmas of Christianity which they appear to profess, their worship is in reality nothing but the grossest idolatry. I have principally aimed at distributing the Bible and religious tracts, and notwithstanding the opposition of the Catholic clergy, I have been able, thanks be to GOD, to distribute a great number of copies. It is to be hoped this good seed will one day produce abundant fruit. Already I have been able to perceive its effects both at Brest and Quimber.

LUTHER'S RECEPTION OF THE POPE'S BULL.

"AFTER the court of Rome had hesitated almost three years, during all which time 'the word of GOD had grown and multiplied,' on the 15th of June, 1520, Leo X. published that famous damnatory bull against Luther, which in the event proved so fatal to the established hierarchy. The reader will doubtless be gratified to see the very first thoughts and resolutions of Luther on this memorable occasion, as he communicated them to Spalatinus, on the 13th of October. 'At last the Roman bull is come; and Eckius is the bearer of it. I treat it with contempt. I consider it in all respects as a machination of Eckius, and I attack it as impious and false. You see that the express doctrines of CHRIST himself are here condemned; that no cause is assigned why I should be deemed a heretic; and lastly, that I am called, not to a hearing, but to a retraction. I shall however as yet not seem to know that it is a papal bull, but treat it as a fiction and forgery. Oh, how I wish that the Emperor Charles V. would act like a man; and in behalf of CHRIST oppose the emissaries of Satan! On my own account I have no fear. Let the will of the LORD be done! Neither do I see what steps the prince should take; perhaps a silent connivance is his truest wisdom. I feel myself now more at liberty, being assured that the popedom is anti-christian, and the seat of Satan. Erasmus writes, that the emperor's court overflows with beggars and dependants, all disposed to promote tyrannical principles; so that there is no hope in Charles. No wonder! *Trust not in princes, nor in any child of man, for there is no help in them.*'"

INTERVIEW BETWEEN FREDERIC, ELECTOR OF SAXONY, SPALATINUS AND ERASMUS.

"A short time after the preceding conferences with Aleander, the elector sent a pressing message to the celebrated Erasmus (who happened to be then at Cologne), in which he solicited an interview with him at his own apartments. Erasmus complied with the summons, and was accordingly introduced to his highness. It was in the month of December: Spalatinus also was present; and as the three were standing before the fire, a conversation took place, in the course of which the elector earnestly entreated Erasmus to give him his unfeigned opinion of Luther. Erasmus pressed his lips together, and endeavored to evade the question; but the prince looked him full in the face, and gravely said, 'I would rather the earth would open and swallow me up, than that I should be found favoring any false doctrines. But if Luther has the truth on his side, whatever danger I may run he shall not reckon me among his adversaries. Neither do I think myself qualified to decide in so important a matter; and for that reason I wish to know the real judgment of wise and learned men concerning the whole controversy.' It was on this occasion that Erasmus said ironically, as before related, 'Luther has committed two great faults; he has touched the pope on the crown, and the monks on the belly.' The elector smiled; and was so much impressed with the sarcastic observation that he mentioned it a little before his death. Erasmus then subjoined with great seriousness, that Luther was just in his animadversions on the ecclesiastical abuses; that a reformation of the Church was become absolutely necessary; that the reformer's doctrine was true in the main, but that there was a want of mildness in his manner."

ANECDOTES.

"The legates of the pope, in their turn, are said to have plied Erasmus closely with the offer of a rich bishopric, if he would undertake to write against Luther; but he answered them, 'Luther is too great a man for me to encounter. I do not always understand him; yet, to speak plainly, he is so extraordinary a man, that I learn more from a single page of his books than from all the writings of Thomas Aquinas.'

Another anecdote or two may be here recorded. The academicians of Louvain complained to Margaret, the emperor's sister, governess of the Netherlands, that Luther by his writings was subverting Christianity. 'Who is this Luther?' said she. They replied, 'He is an illiterate monk.'—'Is he so?' she answered; 'then do you, who are very learned and numerous, write against this illiterate monk, and surely the world will pay more regard to many scholars than to one ignoramus.'

Again: at the emperor's table, mention being made of Luther, Ravenstein said, 'Here is one Christian risen among us at last, after four hundred years, and the pope wishes to kill him. Our teachers at Louvain, by dint of bribes, obtained the burning of Luther's books; the pile was kindled, and great was the concourse of the students and others around it. But what books, think ye, did they bring? Not those of Martin, but a great deal of monkish trash was committed to the flames.'"

JOURNEY TO THE WORMS.

"It may therefore be considered as a clear proof of the great decline of the papal authority, that notwithstanding all the arts and all the menaces of Aleander, Charles ventured to grant Luther a safe-conduct to Worms, and again in return to Wittemberg. He even with his own hand wrote to him, enjoining his appearance within twenty-one days, and assuring him of protection; and in this address he styles him 'Our honorable, beloved, devout Doctor Martin Luther, of the Augustinian order.'

Still the friends of Luther remained dissatisfied with even these pledges for his safety; so deeply were their minds impressed with what had happened to John Huss, at Constance. It was agreed, therefore, that several of the princes of the empire should personally sign the safe-conduct, as a further security against the hostile designs of the Romanists. The sagacious Elector of Saxony had even the spirit to demand, and the perseverance to obtain, from the emperor, in writing, an express renunciation of the detestable popish tenet, that 'good faith is not to be preserved with heretics.' This very curious fact, which originated in the wise precaution of Frederic, seems to have been kept a most profound secret till about the year 1541, when it was revealed to Pontanus, the elector's chancellor, by the son of Conrad Peutinger, one of Charles' privy counsellors."

RECENT DISCOVERIES AT POMPEII.

AT Pompeii there has been lately opened the street leading from the Temple of Fortune to the gates of Isis, passing nearly through the middle of the town. On reaching a central point from which streets diverge to the theatre and to the walls of the city, there was found an altar placed before the protecting genius of the town, in the form of a serpent; the faces of the altar are ornamented with paintings representing the priests offering libations and other sacrifices. On exploring two shops in the streets of Fortune, there was discovered a pair of bronze scales, and a weight in the shape of a pear, a bronze dish with handles, a hatchet, and one small cylindrical object made of bone and perforated, supposed to have been used either in some female works or for making calculations. A house has been discovered behind the grand Mosaic, comprising a vestibule, several sleeping rooms ornamented with simplicity, and a tabulum or host adorned with the most exquisite paintings on stucco. In this house were found a bronze shell of elegant workmanship, an earthen lamp, black with smoke, vessels containing colors, and a wooden chest lined with iron and surrounded by figures formed with brass nails.—*German paper.*

THE USE OF HOLY GARMENTS.

JUST published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber-street, "*The Use of the Holy Garments*," in a sermon preached by Rev. Francis H. Cuming, the last Sunday in Advent in 1832.

B. CURTIS BROWN, *Print.*